

Ab. 5. 60. 8. 6. 27. Syn. 18. 53. 60.

The first booke. Jo. primo.

¶ Of the folowynge of Christe/ and
of the dispysing of al Banysies of
the worlde. The first chapter.

John Anthony Garnett



E that foloweth me
sayth Christ our saue
oure/ walketh nat in
darknesse/ but he that
haue the light of life.
These be the wordes
of our lord Iesu chris
te/ whereby we be ad-

monished & warned that we shal folowe
his techynge and his maner of lpyng/
if we wyll tremly be illumyned i our vnder
standynge/ and be deliuered from all
blyndnesse of hert. Yet all our principall
study be therfore from hertforn to haue
our medytacion holly fixed in the lyfe/
in the holy techynge of Iesu Christ. For
his techynge are of more vertue and of
more ghoostly strength/ than are the tech
ynge of all angels and sayntes. And
he that throug grace might haue the
inter eye of his soule opened in to the
fast beholdyng of the gospels of Christ
he fynde in them Manna/ that is to
say spirituell fode of the soule. But it is
Iunta. B ofte

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The fyrste

ofte tymes sene/that some psons whiche
ofte here the gospels of Christ / haue ly-
tell swetnesse therin/and that is for they
haue nat the spirite of Christ. wherfore
he that wyl haue the trewe vnderstan-
dyng of Christes gospels/must studye to
conforme his lyfe to hym as nighe as he
can. what auceyleth it a man to reason
highe secrete mysteries of the Trynity if
he lacke mekenesse / wherby he displea-
seth the Trynity? Tremly hygh curious
reasons make nat a man holy nor right-
wylle/ but a good lyfe maketh hym belo-
ued with god/ I had leauer fele compun-
ction of herte for my synnes/ than onely
to knowe the diffynicion of cōpunction.
If thou couldest all the Byble withoute
the boke/ & also the sayenges of all Phi-
losophers by hert/what shulde it profite
the without grace and charite? it is a va-
nitye of vauities/ and al is vanyte / but to
loue god and onely to serue hym. This
is the moste noble and the most excellent
wyledome that maye be in any creature/
by dispysing of this world/ to drawe day-
ly nerer and nerer to the kyngdome of he-
uen. It is therfore a great vanyte/ a ma-
to labour inordinatly for worldly riches
and trust in them/ and it is also a vanyte
to coueyte

to coueyte honour/and to sette hym selfe
hygh in his owne sight/or to desyre any
other inordinate pleasures or fleshly de-
lytes in this lyfe/ wherby he after this ly-
fe shalbe sore and greuously punysshed.

Howe great a vanite is it also to desyre
a longe lyfe and lytell to care for a good
lyfe/ to hede onely this present lyfe / and
nat to prouyde for the lyfe to come to lo-
ue thynges that shortly shal passe away/
and nat to haste thider where is ioy euer
lastyng. Also haue this commen pro-
uerbe ofte in thy mynde / that the eye is
nat satisfied ne fully pleased wth the sight
of any bodily thing/ ne the eare with he-
ryng. And therfore studie to withdraue
the loue of thy hert from all thyngs that
ben visyble/ and turne it to thynges that
be inuisible. For they that folowe their
sensual prynces hurte their owne conscience/
and leese the grace of god.

C Agaynst bayne secular cōnyng/ & of
a meke knowyng of our selfe.

The seconde chapi.

Euery man naturally desyret to knowe/
but what auerleth knowlege with-
out the drede of god. A meke husbunde

B. ij. man

The fyrste

man that serueth god / is more accepta-
ble to hym than is a curious philosopher
whiche consydryng the course of heuyn/
wylfully forgetteth hym selfe. He that
well knoweth hym selfe / is vyle & abiecte
in his owne sight / and hath no delyte in
the vayne praysyngs of man. yf I knewe
all thynges that be in this worlde with-
out charite / what shulde it auerple me be-
fore god / that iugeth euery mā after his
dedes. Lette vs therfore cesse fro the de-
syre of suche vayne knowlege / for ofte ty-
mes is founde therein great distractyon &
deceite of the enemy / wherby the soule is
moche hyndred and lette from the pfyte
and trewe loue of god. They that haue
great cōnyng / desyre cōmenly to be sene
and to be holden wyse in the worlde / and
there be many thynges that the knowle-
ge of them bring but lytell profyte and ly-
tell frute to the soule. And he is very vn-
wyse that taketh hede to any other thig
than to that that shall profite him to the
helthe of his soule. wordes feede nat the
soule / but a good lyfe refresheth the myn-
de / and a cleane cōscience bringeth a man
to a firme and a stable truste in god. The
more cōnyng that thou hast / if thou lyue
not thereafter / the more greuously shalte
thou

thou therfore be iuged for the mysfusing
therof. Therfore reple nat thy selfe in to
pride for any crafte or connyng that is
giuen vnto the/ but haue therfore the mo
re feate & drede in thy herte/ for certayne
it is/ that thou must herafter yelde ther
fore the strayter accōpte. If thou thinke
that thou knowest many thynges & hast
great connyng/ yet knowe it for certayne
that there be many mo thyngs that thou
knowest nat. And so thou mayst nat rist
wisely thiike thy selfe cōnyng/ but ough
test rather to confesse thyne ignorance
and unconnyng. why wylte thou prefer
thy selfe in connyng before other/ sythe
there be many other more excellent & mo
re cōnyng than thou/ and better lerned in
the lawe. If thou wylte any thyng lerne
or knowe profitably to the helthe of thy
soule/ lerne to be vnkowen and be glad
to be holden vyle and nought and uncon
nyng as thou arte. The most hyge and
the most profitable cōnyng is this/ a mā
to haue a foryfaste knowlege and a full
dispising of hym selfe. Also a man nat to
presume of hym selfe / and alway to iuge
and to thynke well and blessedly of other
is a signe and a token of great wisdom
and of great perfection and spnguler gra
ce. If

The fyrste

cc/ yf thou se any person synne or comyt
any great cryme openly befoze the / yee
iuge not thy selfe to be better then he / for
thou knowest not howe longe thou shalt
perseuer in goodnes / we be all frayle / but
thou shalt iuge no man more frayle then
thy selfe.

C Of the techynge of trouthe.

The. iij. chapitre.

Appy and blestyd is that pson
whom trouthe techeth & enforz
meth / not by figures or deceitful
voices / but as the trouthe is / our
oppynyon & our wyl many tymes decey-
ueth vs / for we se not the trouthe / what
auayleth vs the knowlege of suche thyn-
ges as shall neyther helpe vs at the daye
of iugement if we knowe them / nor hurte
vs if we knowe them not. It is therfoze
great foly to be negligent in suche thyn-
ges as be profitable and necessary to vs /
and to labour for suche thynghes that be
but curpous & dampnable. Truely if we
do so we haue eyen but we se not / & what
auayleth vs the knowlege of the kynde &
werkynge of creatures / truely no thing / he
to whom the euerlastynge worde / that is
Jesus

Iesus speketh / is dyscharged of many
 bayne oppynions / & of that worde al thyn-
 ges p[ro]cedde & al thynges openly shewe &
 cry that he is god. No man without hym
 vnderstandeth the trouthe ne ryghtfully
 ingeth / but he to whom al thyngs is one /
 & he that al thyngs draweth in to one / & al
 thyngs setteth in one / & despyeth no thing
 but one / may anone be stabled in herte &
 be fully pacified in god. O trouthe that
 god arte / make me one with the in perfite
 charyte / for al that I rede / here / or se with
 out the is greuous to me / for in the is all
 that I wyll or maye desyre. Let all doc-
 tours be styl in thy presence / & let al crea-
 tures kepe the in scilence / and thou onely
 lorde speke to my soule. The more that
 man is oonped to the / and the more that
 he is gathered together in the / the more
 he vnderstandeth without laboure / hygh
 secrete misteries / for he hath receyued fro
 about the lyght of vnderstandyng. A cle-
 ne pure & a stable herte is not broken ne
 lyghtly overcome with goodly labours /
 for he dothe all thyngs to the honour of
 god / & for he is clerely mortified to hym-
 selfe / therfore he coueyteth to be free fro
 folowyng his owne wyl. what hyndreth
 the more then thy affectiōs not fully mor-
 tified

The fyrst

tyfped to the wyl of the spirite/truely no
thynge more. A good deuoute man so or-
drez his outwarde busynes that it draw
not hym to the loue of it/but that he com-
pel it to be obedyent to the wyl of the spi-
rite/and to the right iugement of reason.
who hath a stronger batayle then he that
laboureth for to ouercome hym selfe/and
that shulde be our dayly labour and our
dayly desyre to ouercome our selfe / that
we may be made stronger in spyryte/ and
encreace dayly fro better to better. Eue-
ry perfectyon in this lyfe hath some im-
perfectyon annexed vnto it/ & there is no
knowledge in this worlde / but that it is
myrte with some blyndnes of ygnorance.
And therefore a meke knowynge of our
self is more spyker way to god/ than is the
serchyng for hyghnes of connyng. Co-
nyng wel ordred is not to be blamed/ for
it is good and cometh of god / but a clene
conscience and a vertuose lyfe is moche
better & more is to be despyed / Bycause
some men study to haue connyng rather
then to lyue well. Therefore they erre ma-
ny tymes & bryng forth lytel good fruyte
or none. O yf they wolde be as busye to
auoyde synne & to plante vertues in theyr
soules/as they be to moue questios/there
shulde

Shuldc not be so many euyl thynges sene
 in the worlde/ne so moche euyl example
 giuen to the people/ne yet so moche deso-
 lute lyuynge in relygyon. At the daye of
 iugement it shal not be asked of vs what
 we haue red / but what we haue done / ne
 howe well we haue sayd / but howe relya-
 gyously we haue lyued. Tel me now whe-
 re be all the great clerkes & famous doc-
 tours whome thou haste well knowen ?
 when they lyued they flourished greatly
 in theyr lernynge/& nowe other men occu-
 py theyr prebendes & promotions/ and I
 can not tel whether they thinke any thyng
 on them. In theyr lyfe they were holden
 great in the worlde / & nowe is lytell spe-
 kyng of them. O howe shortly passeth
 awaye the glory of this worlde w all the
 false deceyvable pleasures of it/would to
 god theyr lyfe had accorded well w theyr
 lernynge/ for than had they well studyed
 & red / howe many perishe dayly in this
 worlde by vayne connyng / that rate ly-
 tell for a good lyfe ne for the scrip-
 ture of god/and bycause they desyre rather to be
 great in the worlde then to be meke/ther-
 fore they banyshe away in theyr lernyn-
 ges as smoke in the heye. Truly he is
 great that hath great charp- / and he is
 great

The fyrste

great that is litle i his owne sight/ & that sette that nought al wordly honour. And he is very wyse that accōpteth al worldly pleasures vyle dunge/ so that he maye wyn Tryst. And that person is very well taught that forsaketh his owne wyl/ and foloweth the wyl of god.

That lyght credēce is not to be gyuen to wordes. The. iiii. chapitre.



It is nat good lightly to by leue every worde or insti-
cte that cometh/ but the thi-
ge is awysedly & lesurcly to
be cōsydered & pondred that
almighy god be not offen-
ded through our lightnesse. But alas for
sorowe we be so frayle that we anone by-
leue of other euill soner then good. But
nevertheles perfyte men be not so lyght
of credence/ for they knowe well that the
frailte of mā is more prone to euill than
to good/ and that it is in wordes very vn-
stable. It is therfore great wysdome not
to be hasty in our dedes/ ne to trust moch
in our owne wyttes/ nor lyghtly to byle-
ue every tale/ nor to shewe anon to other
all that we here or byleue. Take alwaye
counsaile

consayle of a wyse man/ & coueyte rather
to be instructed & to be ordered by other/
then to folowe thyne owne muencyon. A
good lyfe maketh a mā wyse anent god
& instructeth hym in many thynges that
a synfull man shall neuer fele he knowe.
The more meke that a mā is in hym selfe
& the more obedyent that he is to god/the
more wyse & the more peassfull shall he be
in euery thyng that he shall haue to do.

Of the redyng of holy scripture.

The. v. chappre.

Charpyte is to be sought in holy
scripture & not eloquence/ and it
shulde be red with the same spy-
ryte that it was fyrste made/ we
ought also to seke in holy scripture god-
ly profyte/ rather than curyosyte of style/
and as gladly shall we rede synple and de-
uoute bokes/ as bokes of hyghe lernyng
& connyng/ let nat the auctoryte of thyne
auctoure mysslike the/ whether he were of
great connyng or lytell/ but that the loue
of the very pure trouthe styre the to rede.
Like not who sayde this / but take good
rede what is sayde / men passe lyghtely
awaye/ but the trouthe of god euer aby-
deth.

The fyrste

deth. Almighty god speketh to vs in his
scripture in dyuers maners without ac-
ceptinge of persons/but our curiosite oft
letteth vs in redyng of scripture whan
we wyl reason and argue thynges that
we shulde mekely & simply passe ouer / if
thou wylte profite by redyng of scripture
rede mekely/simply/and faythfully / and
neuer desyre to haue therby the name of
counnyng. Aske gladly and here mekely
the sapenge of sayntes/& mylke the not
the parables of auncient fathers/ for they
were not spoken without great cause.

Of inordynate affectyous.

The. vi. chapytre.



hen a mā desyrezeth any thing
inordynatly / forthwith he is
inquiet i hym selfe. The prou-
de man / & the couetous man
neuer haue rest / but the meke
man & the pore in spirite lyueth in great
habundaunce of rest & peace. A man that
is not yet mortified to hym selfe is light-
ly tempted and overcomen in lytel & smal
temptations. And he that is weyke in spi-
rite and is yet somewhat carnall and incli-
ned to sensible thynges may hardly with-
drawe

drawe hym selfe from worldly desyes/
and therfore he hath ofte great grefe and
heynesse in herte when he withdraweth
hym fro them / and he dysdayneth anone
if any man resyst hym / and if he opteyne
that he desireth / yet he is inquieted with
grudge of conscience for he hath folowed
his passyon / whiche nothinge helpeth to
gettyng of the peace that he desyred.

Then by resistyng of passyons is gotten
the very true peace of hert / and not by fo
lowing of them. There is no peace in the
herte of a carnall man / nor in the herte of
a man that gyueth hym selfe all to out
warde thinges / but in the herte of a gost
ly man or woman whiche haue theyr des
lyte in god / is founde great peace and in
warde quietnesse.

That bayne hope and clacyon of
mynde are to be fled and auoyded.

The. vii. chapytre.

It is bayne that putteth his trust
in mā or in any creature / be uot
a shamed to serue other for the
loue of Iesu Cryste / and to be
poore in this worlde for his sake / trust
not in thy self / but al thy trust set in god /
do that

The fyrst.

do that in the is to please hym / & he shall
well helpe forthe thy good wyll. Truste
nat in thyne owne connyng / ne yet in the
connyng of polyepe of any creature ly-
uynge / but rather in the grace of god whi-
che helpeth meke persons / and those that
presume of them selfe he suffereth to fall
tyll they be meke / gloriye not thy selfe in
thy riches nor in thy worldly frendes for
that they be myghty / but let al thy gloze
be in god oncly that giveth al thynges &
that despyrith to give hym selfe above al
thynges. Exalte not thy selfe for the lar-
genes or fayrenes of body / for with a ly-
tell sykenes it may be sone defouled / ioy
not in thy selfe for the habyltye or redy-
nesse of wytte lest thou displease god / of
whose gyfte it is al that thou haste / holde
not thy selfe better then other / lest happe-
ly thou be thereby impeyred in the syghte
of god that knoweth al that is in man / be
not proude of thy good dedes / for the in-
gements of god be other then the iuge-
mentes of man / to whome it dyspleaseth
ofte tymes that pleaseth man. If thou
haue any goodnesse or vertue in the / byle-
ue yet that there is moche more goodnes
and vertue in other / so that thou mayste
alway kepe the in mekenesse. It hurteth
not

not thoughe thou holde thy selfe worse
 then any other though it be not so fbede/
 but it hurterh moche if thou pferre thy
 self aboue any other be he neuer so great
 synner. Great peace is with the meke
 man / but in the herte of a proude man is
 alway cny and indygnacyon.

¶ That moche famylaryte is to be
 fledde. The. viii. chapytre.



Pen not thy herte to eucry p
 sone / but to him that is wise /
 secrete / and dreadye god / be
 seldom with yonge folkes &
 straungers / flatter not riche
 men / and afoze great men do not lyghtly
 speere. Accompany thy selfe with meke
 persones and symple in herte / that be de-
 uote and of good gouernaunce / & create
 with them of thynges that may edyfy &
 strength thy soule. Be not famylar to any
 woman / but all good women comende to
 god. Coneyte to be famylar onely with
 god & with his aungels / but the familiar-
 ite of man as moche as thou mayst loke
 thou eschewe. Charpte is to be had to al/
 but famylaryte is not expedyent. Som-
 tyme it happeneth that a pson vnknowe
 throughe

The fyrste

through his good fame/ is moch cōmen-
dable/whose p̄sence after lyketh vs nat
so moch. we were somtyme with our p̄-
sence to please other/whan we rather dis-
please them/through the puell maners &
puell cōditions that they se and well con-
syder in vs.

Of meke subiection and obedience/
and that we shall gladly folowe
the counsaile of other.

The. ix. cha.



Is a great thyng to be
obedyent to lyue vnder a
p̄clate/and in nothyng to
scke our owne lyberte. It
is moche more surer waye
to stonde in the state of obe-
dience/ than in the state of
p̄clacy. Many be vnder obedience more
of necessite than of charite/ and they ha-
ue great payne & lightely murmure and
gruge/ and they shall neuer haue lyberte
and fredome of spirite/ tyl they holly sub-
mytte them selfe vnto their superioure.
So here and there where thou wylte / &
thou shalte neuer finde perfite rest but in
meke obedyence/ vnder the gouernaunce
of thy

of thy prelate. The ymaginig & chasigig
 of places hath deceyued many a religio-
 pous person/trouthe it is that euery man
 is disposed to do after his owne wil/and
 best can agre with them that folowe his
 wayes. But if we wyl that god be amon
 ge vs/we must somtyme leue oure owne
 wyl/though it seme good/ that we may
 haue loue and peace with other. who is
 so wyse that he can fully knowe al thin-
 ges? truly non. Therefore trust not mo-
 che to thyne owne wytte/ but here glad-
 ly counsaile of other. And if parrase the
 thyng whiche thou woldest haue done
 be good and profitable/and yet neuerthe-
 lesse thou leuest thyne owne wyl therin
 & folowest other. Thou shalte fynde mo-
 che profyte thereby. I haue ofte tymes
 herde saye that it is more surer waye to
 here and take counsaile than it is to gy-
 ue it. It is good to here euery mannes
 counsaile/ but not to agre whan reason
 requyret/it is a signe of a great singula-
 rite of mynde & of moche inwarde pride.

¶ That we shulde auoyde superfluite
 of wordes/ and the company of
 worldly lynyng people.

The .x. chapitre.

Imita.

C

flee

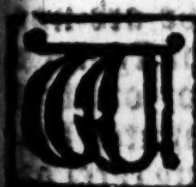
The fyrste

Hee the company of worldy
ly luyng people as moche
as thou mayst / for the trea-
tinge of worldely matters
letteth greatly the seruour
of spirite / though it be done
with a good intente / we be anone decey-
ued with vanitie of the world and in ma-
ner are made as thral vnto it / but we ta-
ke good hede. I wolde I had holden my
peace many tymes whan I haue spoken /
& that I had nat ben so moche amonge
worldely compay as I haue ben. But
why are we so glad to speke and comon
together syth we so seldom departe with-
out some hurte of conscience / this is the
cause by our compynig together we thin-
ke to comforte eche other and to refreshe
our hertes whā we be troubled with vayne
ymaginations / & we speke most gladly
of suche thinges as we moste loue / or
els of thinges that be most contraryous
vnto vs. But alas for sorowe al is i vayne
that we do / for this outward cōforte
is no lytel hyndraunce of the true inward
cōforte that cometh of god. Therfore
it is necessary that we watche and praye
that the tyme passe nat away from vs in
ydcinesse. If it be lawfull and expedient
to speke

to speke / speke of god and of suche thinges
as are to the edifying of thy soule or
of thy neyghbours / an yuel ble and a ne-
gligence of our godly profite / maketh vs
ofcymes to take lytel hede howe we shul
de speke. Neuerthelesse somtyme it hel-
peth right moche to the helth of the soule
a deuoute companyng of spirituall thinges
specially whan men of one mynde &
of one spire in god / do mete and speke &
commen togyther.

The meanes to gete peace / and of
desyre to profite in vertues.

The. xii. chapitre.



We myght haue moche peace
if we wolde nat medle with
other mennes sayenges and
doynges that belongeth nat
vnto vs. Howe may he lon-
ge lyue in peace / that wyllfully wyll
medle with other mennes busynes / and
that seketh occasyons withoutforth in
the worlde / and seldome or neuer ga-
thereth hym selfe togyther in god / bles-
sed be the true symple and meke persons
for they shal haue great plentie of peace /
why haue many sayntes ben so perfyte

E. ij. cōtem-

The fyrste

contemplatiue/for they alway studied to mortifie them selfe fro worldely desires that they might frely with all the power of their herte tendc to our lordc. But we be occupied with our passions and be moche busied with transitory thynges / and it is very seldom that we may fully overcome any one vice. And we be nothyng quicke to our dayly dutyes / wherfore we remaine colde and slowe to deuocyon / if we were perfetely mortified to the world and to the fleshe / & were inwardly purified in soule we shulde anone sauour heuently thynges / and somewhat shulde we haue experience of heuently contemplacion. The greatest hynderaunce of the heuently contemplacion is / for we are not yet clerely delyuered fro our passions & concupiscēces/ne we enforce not our selfe to folowe the way that holy sayntes haue gone before vs / but what any lytel aduersitye cometh to vs / we be anone cast downe therin / and turne vs ouer sone to seke mannes comforte. But if we wolde as strong and mighty champpons fight strongly in this gostly batayle / we shuld undoughtedly se the helpe of god come in our nede / for he is alway redy to helpe all them that trust in hym. And he procureth

cureth occasyons of suche batayle/to the
 ende w^e shulde ouercome & haue the vic-
 tory/and fynally to haue the greater re-
 wards therfore /if we set the ende and per-
 fection of our religion in these outwarde
 obseruaunces/our deuocyon shal sone be
 ended. wherfore we must set oure axe de-
 pe to the roote of the tree / that we purged
 fro al passions may haue a quiet mynde.
 If we wold every yere ouercome one bis-
 ce / we shulde anone come to perfectyon/
 but I feve rather that contrary wyse we
 were better and puter in the begynnyng
 of our cōuercyon than we be many yeres
 after we were conuerted. Our seruoure &
 desyre to vertue shulde dayly increace in
 vs as we increace in age. But it is nowe
 thought a great thyng if we maye hol-
 de a lytell spercle of the seruour that we
 had firste / but if we wolde at the begin-
 nyng breke the euyl inclination that we
 haue to our selfe and to our owne wyll/
 we shulde after do vertuous werkcs ese-
 ly and with great gladnesse of herte. It
 is an harde thig to leaue yuell customes
 but it is moze harde to breake our owne
 wyll. But it is moze harde euermoze to
 lye in payne/ & endlessly to lcese the ioyes
 of heuen. If thou overcome nat small

The fyrst

thynges & light / howe shalte thou than
ouercome the greater? Respyte therefore
quickely in the begynnynge thy puell in-
clinations / & leue of holly all thyne puell
customes lest hapely by lytel & lytel they
bryng the after to greater difficultie.

O if thou woldest consydre howe great
inly pease thou shuldest haue thy selfe &
how great gladnesse thou shuldest cause
in other in behauynge of thyselfe wel. I
suppose verely thou woldest be moche
more diligent to prosyre in vertue than
thou haste bene before this tyme.

Of the profite of aduersitie.

The. xij. chapitre.



It is good that we haue
sometyme gresses and ad-
uersities / for they dyue a
man to beholde hym selfe
& to se that he is here but
as in an exile / & to be ler-
ned thereby to knowe that
he ought nat to put his trust in any world-
ly thyng. It is good also that we suffre
sometyme contradiction / & that we be hol-
den of other as puell / wretched / & synfull
though we do wel & entende well / for su-
che thynges helpe vs to mekenes & mygh-
tely

tely defende vs from bayng glory & pride/
we take god the better to be our Iuges
wytnesse / whan we be outwardly dispis-
sed in the worlde / and that the worlde iu-
geth nat well of vs / therefore a mā oughe
to stablish hym selfe so fully in god / that
what aduersitie so euer befall vnto hym
he shal nat nede to seke any outwarde co-
forte. whan a good man is troubled or
tempted or is inquiered with puell thou-
ghes / than he vnderstandeth & knoweth
that god is most necessary to hym / & that
he may nothing do that is good without
hym. Than he soroweth / wayleth / & pray-
eth for the myseries that he ryghtfully
suffereth. Than it pryketh hym also the
wretchynesse of this lyfe / & he couereth
to be dissolued from this body of deeth / &
to be with Christ. And than also he seeth
well / there may be no ful peace ne perfite
syker nesse here in this worlde.

Of temptacions to be resisted.

The. xiiij. chapitre.

As longe as we lyue in this world
we may not be fully wour tēpta-
cion. For as Job sayth tempta-
tion is the lyfe of mā vpon erth / therefore
euery man shulde be well ware agaynst
his

The firste

his temptations and watche in prayers/
that the goostly enemy fynde nat tyme &
place to disceyue hym / whiche neuer sle-
peth but alway goth about sekynge whā
he may deuour. There is no man so per-
fite ne so holy in this worlde/that he so-
tyme ne hath temptations/ and we may
nat fully be without them/ for though
they be for the tyme very greuous & pa-
ynfull/ yet if they be resysted they be be-
ry pfitable/ for a man by experieñce of su-
che temptatiōs is made moze meke / and
is also purged and informed in dyuers
maner whiche he shulde neuer haue kno-
wen/ but by experience of suche tempta-
tions. All blessed sayntes that now be
crowned i heuen/ grewe and profited by
temptations and tribulatiōs/ and those
that coude nat well beare temptations/
but were finally overcome/be taken per-
petuall prisoners in hell. There is no or-
der so holy ne no place so secret/ that is
fully without temptatyon/ and there is
no man that is fully syker from it here i
this lyfe/ for in our corrupt body we be-
re the mater wherby we be tempted/that
is oure inordinate concupiscence wherein
we were borne. As one temptacion goth
another cometh / and so we shall alwaye
haue

haue somwhat to suffre/and the cause is
for we haue losse our innocency. Many
folke seke to flye temptation/ & they fall
the more greuously in to it. For by one-
ly flyeng we maye nat haue victorie/ but
by mekenesse & pacience we be made stro-
ger than all our enemyes. He that onely
flyeth the outwarde occasions/ and cut-
teth nat away the inordinat desyres hyd
inwardly in the herte shall lytel profyte/
and temptacions shall lyghtly come to
him agayne & greue him more than they
did fyrst/by lytell and lytell with pacien-
ce and with sufferaunce / and with helpe
of god/thou shalt soner ouercome tempta-
cions/ then with thyne owne strength &
importuntye. In thy temptatyon it is
good that thou ofte aske counsaile/ and
that thou be not rigorous to no persone
that is tempted / but be glad to comforte
him as thou woldest be comforted. The
beginnyng of all euell temptacions is
inconstaunce of mynde and to lytel a trust
in god. For as a shyp without a gyde is
drayn hyther & thither with euery stowe-
me. So an vnstable man that anone lea-
ueth his good purpose in god/is diuersly
tempted/the fyre proueth golde/& tempta-
cion proueth the rightwylle ma/we knowe
nat many

The fyrste

nat many tymes what we can suffre/ but
tēptation sheweth playnly what we are
and what vertue is in vs. It is necessary
in the begynnyng of euery temptation to
be well ware/ for than the enemy is some
ouercome if he be not suffered to entre in
to the herte/ but that he be resisted & kept
out as sone as he profereth to entre / for
as a bodyly medicine is very late mini-
stred whā the sickenesse hath ben suffered
to encrease by long continuance/ so it is
of temptation. First cometh to the myn-
de an vnclene thought / & after foloweth
a strong ymagination/ & thā delectation
& dyuers yuell moryons/ & in the ende fo-
loweth a full assent. And so by lytell & ly-
tell the enemy hath ful entre for he was
nat wisely respyed in the begynnyng / &
the more slowe that a man is in resisting
the more weyke he is to resyst/ & the ene-
mye is dayly the more stronger agaynst
hym. Some persons haue theyr greatest
temptations in the begynnyng of theyr
couersion/ some in the ende/ & some in ma-
ner all theyr lyfe tyme be troubled ther-
with/ & there be many that be but lightly
tēpted/ & al this cometh of the great wyl-
dome & rightwisenes of god/ which know-
eth the state & merite of euery person/ &
ordayneth

ordeyneth al thinges for the best / & to the
euerlastyng helth & saluaciō of his electe
& chosen people. Therfore we shal nat dis-
peyre whan we be tempted / but shal the
more feruently pray vnto god that he of
his infinite goodnes & fatherly pitie vou-
che safe to helpe vs in euery neede / & that
he accordyng to the sapenge of saynt
paul so preuent vs wth his grace in eue-
ry tēptation / that we shal may susteyne /
let vs than meken oure soules vnder the
strong hande of almighty god / for he wyl
saue al them & exalte all thē that be here
meke & lowe in spirite. In temptacions &
tribulacions a mā is proued howe moch
he hath pfitid / & his merite is therby the
greater agaynst god / and his vertues are
the more openly shewed. It is no great
meruayle if a man be feruent & deuoute
whā he feleth no grete / but if he can suf-
fer patiently in the tyme of tēptation or
other aduersitie / & therwyl can also styre
him selfe to seruour of spirite / it is a to-
ken that he shal greatly profite hereafter
in vertue & grace. Some psons be kepte
from any great temptacions / & yet dayly
they be overcome through lytel & small
ocasiōs / & that is of the great goodnes &
sufferaunce of god to kepe them in wicke-
nes / that

The firste

nes / that they shall not trust ne presume
of them selfe/that se them selfe so lyghtly
ly & in so lytell thynges dayly overcome.

¶ That we shall nat iuge lightly other
mēnes dedes/ ne cleue moche to our
owne wyl. The. xliij. cha.

Whe alwaye a good eye to thy
self/ and beware thou iuge nat
lightly other men. In iugyng
other men / a mā oft laboureth
in bayne/ oft erreth and lightly offēdeth
god/ but in iugyng hym selfe & his owne
dedes/ he alway laboureth fruitfully and
to his godly profite/we iuge oftymes af
ter our herte & our owne affectyons / and
nat after the trouthe/for we ofte lese the
true iugement through oure pziuate lo
ue. But if god were alway the hole inten
te of our desyre/we shulde nat so lyghtly
erre in our iugementes/nor so lyghtly be
troubled for that we be resysted of oure
wyl/But comenly there is in vs some in
warde inclynacyon or some outwarde af
fection that draweth our herte with the
from the true iugement. Many persons
through a secreete loue that they haue to
them selfe/worke vndiscretely after their
owne wyl/and not after the wyl of god/
and yet

and yet they were not so/ and they seme
 to stande in great inward peace whan
 thinges folowe after theyr mynde/ but
 if it folowe otherwyle then they wolde/
 amonge they be moued with spaciencie & be
 right heuy and pensife. By diuersities of
 opinions be spronge many tymes dissen-
 sions bitwene frendes and neyghbours/
 and also bitwene religious and deuoute
 persons. An olde custome is hardly bro-
 ken and no man wyl lyghly be remoued
 from his owne wyl/ but if thou cleue mo-
 re to thyne owne wyl or to thyne owne
 reason thā to the meke obedience of Iesu
 Christ/ it wyl be longe or thou be a man
 illumined with grace/ for almyghty god
 wyl that we be perfytely subiecte & obe-
 dient to hym/ and that we ascende and ry-
 se highe aboue our owne wyl and aboue
 oure owne reason by a great brennyng
 loue and a hole desyre to hym.

Of werkcs done in charitie.

The. xv. chapitre.

No thyng in the worlde noz
 for the loue of no creature/ no
 puel is to be done/ but somtyme
 for the neede & comfozte of our neighbours
 a good dede may be dyfferred or be turs-
 ued in to

The fyrste

ned i to a nother good dede/ for thereby the
good dede is not destroyed/ but is chaun-
ged in to better/ without charite the out-
warde dede is lytell to be praysed/ but
what so euer is done of charite be it ne-
uer so lytel or neuer so despisable in sight
of the world/ it is right profitable before
god whiche iudgeth al thyng after the in-
tent of the doer & nat after the greatnesse
or woorthynesse of the dede/ he doth moche
that moche loueth god / & he doth moche
that doth his dede well / & he doth his de-
de wel that doth it rather for the commu-
naltie than for his owne myght. A dede som-
tyme seemeth to be done of charitie and of
loue to god/ whan it is rather done of a
carnalitic & a fleschly loue than of a cha-
ritable loue / for comonly some carnall
inclination to our frendes / or some inor-
dinate loue to our selfe / or some hope of a
tēporal reward or a desire of some other
pfitte moueth vs to do the dede & nat the
pure loue of charitie. Charite seeketh nat
hym selfe in that he doth/ but he despyeth
to do onely that shall be honour & pray-
syng to god/ he enuyeth no man for he lo-
ueth no priuate loue/ nor he wyll nat toy
in hym self but he coueteth aboue al thi-
ges to be blessed in god/ he knoweth wel
that

that no goodnesse begynneth originally
of man / & therefore he referreth al goodnes
to god of whom all thinges procede & in
whom al blessed sayntes do rest in euer-
lasting fruition. O he that had a lytell
exercyse of this perfecte charitie shulde fele
forthfastly in his soule that al erthly thinges
are he full of vanitie.

Of the sufferynge of other mennes
defautes. The. xvi. chapitre.

Suche defautes as we can not a-
mende in oure selve nor in other /
we must patiently suffre tyll our
lord of his goodnesse wyl otherwise dis-
pose / and we shall thinke that happily it
is so best for to be for proupyng of our pa-
tience / without whiche our merytes are
but lytell to be pondred. Nevertheless
thou shalt pray hartely for suche unper-
fectednes / that our lord of his great mer-
cy and goodnesse vouchesafe to helpe vs
that we maye patiently bere them. If
thou admonyshe any person one or
twyse and he wyl nat take it / stryue nat
to charye moche with hym but commyt all to
god that his wyl be done / and his ho-
noure in all his seruauntes / for he can
well by his goodnesse turne euell in to
good.

The fyrste

good/study alwaye that thou be patient
in sufferynge of other mennes defautes/
for thou haste many thynges in the that
other do suffre of the/and if thou can nat
make thy self to be as thou woldest/how
mayst thou than loke to haue another to
be ordred in all thynges after thy wyll/
we wolde gladly haue other perfecte/ but
we wyl nat amende our owne defautes.
we wolde that other shulde be straitely
corrected for their offences / but we wyl
nat be corrected. It myslyketh vs that
other haue libertie/ but we wyl nat be re-
tyed of that we aske/ we wolde also that
other shulde be restrayned accordynge to
the statutes/ but we in no wyse wyl be re-
strayned. Thus it appereth euidently
that we selde ponde our neyghbours
as we do our selfe/ if all men were perfecte
what had we than to suffre of our neygh-
bours for god / therfore god hath so or-
deyned that one of vs shall lerne to be-
anothers burden / for in this worlde no
man is without defaute/ no mā without
burden/ no mā sufficient to him selfe/ no
no man wyse ynough of hym selfe/ where-
fore it behoueth eche one of vs to be-
the burden of other/ to comforte other/ to
helpe other / to enforme other/ and to in-
structe

boke.

Am r o f
Jo. xviij.

fructe and admonishe other in al chari-
tie/who is of most vertue appereth beste
in tyme of aduersitie. Occasions make
nat a man frayle but they shewe openly
what he is.

¶ What shulde be the lyfe of a true rely-
gious person. The. xviij. chapitre.

If behoueth the to breke thyne
owne wyl in many thyngs; if thou
wylte haue peace & con corde with
other. It is no lytell thinge to be in mo-
nasteries or in congregations and to con-
tynewe there without complaynyng or
mynnyng and saythfully to perseuer
there vnto the ende / blessyd be they that
there lyue wel and make a good ende. If
thou wylte stande surely in grace & mo-
re profite in vertue/holdc thy self as an
outlawe and as a pylgryme here in this
lyfe/and be glad for the loue of god to be
holden as a foole and as a vyle person in
the worlde as thou arte. The habite and
con sure helpe lytell/but the chaungynge
of lyfe and the mortifieng of passyons/
make a person perfite and true religious
he that seketh any other thyng in rely-
gion than purcly god & the helthe of his

Imita.

D.

Soule

The fyrst

soule/shall fynde nothyng there but trou-
ble and sorowe/ & he may nat stande lon-
ge there in peace and quietnesse/ that la-
boureth nat to be leest & subiecte to all.
It is good therfore that thou remembre
oft that thou camest to religion to serue
and nat to be serued/ and that thou arte
called thider to suffre and to labour/ and
nat to be ydell ne to tell vayne tales. In
religion a man shall be proued as golde
in a furnace/ and no man may stande lon-
ge there in grace and vertue/ but he wyll
with all his herte meke hym selfe for the
loue of god.

Of the examples of holy fathers.

The. xviij. chapiter.



Holde the lyuely exam-
ples of holy fathers and
blessed sayntes/ in whom
flourished & shone all true
perfection of lyfe/ and all
pysse religion. And thou
shalte se howe lytell it is
and welnigh as nothig that we do nowe
in these dayes/ in comparison of them.
O/ what is our lyfe if it be to them com-
pared? They serued our lord in hunger
and

and in thirſte/ in hete/ in colde/ in naked-
 neſſe/ in labour/ and in weepneſſe/ in tra-
 gils and faſtynges/ in prayers & in holy
 meditations/ in pſecutions & in many re-
 pteſſes. ¶ howe many & howe greuous
 tribulations ſuffered the apoſtles/ martirs
 confeſſours/ virgins/ & other holy ſaynts
 that wolde folowe the ſteppes of chriſt?
 They reſuſed honours/ & all bodily plea-
 ſures here in this lyfe / that they myght
 alway haue the euerlaſtyng lyfe. ¶ how
 ſcarpe & howe abieete a lyfe led the ho-
 ly fathers in wylderneſſe? how greuous
 temptations they ſuffered? how fierly they
 were with their goſtly enemyes aſſayled?
 howe feruent prayer they dayly offered to
 god? what rigorous abſtinence they vſed
 howe greate zeale & feruoure they had to
 ſpirituell proſpitye? howe ſtrong batayle
 they helde againſt all ſynne? & howe pure
 and hole innet they had to god i all their
 dobes / on the day they laboured & on the
 night they prayed. And though they la-
 boured on the day bodily/ yet they prayed
 & mynde/ & ſo they ſpēt their tyme alway
 conſidering thought every houre ſhort for
 the ſervice of god / & for the gret ſweetneſſe
 that they had in heuenly cōtemplatyon/
 they forget oſtymyng their bodily reſectiō.

The firste

Al richesse/bonour/dignities/hyppnesse/
and frendes they renounced for the loue
of god/they coueted to haue nothinge of
the worlde/and scarcely they wolde take
that was necessary for the bodily kynde.
They were poore in worldly goodes / but
they were riche in grace and vertue/they
were neddy outwardly / but inwardly in
their soules they were replenyshed with
grace & gostly comfortes. To the worlde
they were aliens and straungers / but to
god they were right dere & famillier fren-
des. In the syght of the worlde & in their
owne sight they were vyle & abiecte / but
in the sight of god & of his sayntes/they
were precious and singulerly electe. In
them shone all perfection of vertue/true
mekenesse/symple obedience / charitie / &
patience/with other like vertues & grac-
ous giftes of god. wherfore they prosp-
ered dayly in spirite and opteyned great
grace of god/they be lefte as an ex-
ample to al religious persons and more ought
their examples to stee them to deuotion
and to profite more and more in vertue &
grace/than the great multitude of disso-
lute and ydle persons shulde any thinge
drawe the abacke. What fetuour was
in religious persons at the begynnyng
of they?

of theyr religion/what deuotion in pray
ers / what zeale to vertue / what loue to
gostly discipline / & what reuerence & me-
ke obedience florished in them vnder the
rule of theyr superiour / truely theyr des-
des yet bere wytnesse that they were ho-
ly and persyte that sompyghtely subdued
the worlde and chryst it vnder fote. Now
adayes he is accompted vertuous that is
no offender/and that may with pacyence
hepe some lytell sparckle of that vertue &
of that seruoure that he had fyrste. But
alas for sorowe it is throughe our owne
flouthie and negligence/and throughe le-
syinge of tyme that we be so soone fallen
from our fyrst seruours in to suche a gost-
ly weykenesse and dulnesse of spirite/that
in maner it is tedious to vs for to lyue/
but wolde to god that the desyre to pro-
fite in vertue slepte nat so bitterly in the/
that so ofte hast sene the holy examples
of blessyd sayntes.

Of the exereples of a good religious
person. The. xix. chapitre.

A The lyfe of a good religious man
shulde shyne in all vertue and be
iwarde as it appereth outwarde
that moche moze iwarde for almighty
god

god beholdeth the hert/whome we shulde
 alway honour & reuerence/ as if we were
 euer in his bodily presence/ & appere be-
 fore hym as aungels cleane and pure hy-
 nyng in all vertue/ we ought euery day
 to renewe our purpose in god/ & to stee
 our hert to seruour and deuotion/ as tho
 ugh it were the fyrst daye of our conuer-
 sion/ and dayly we shall pray & say thus.
 Helpe me my lord Iesu/ that I may p-
 seuer in good purpose and i thy holy ser-
 uyce vnto my deathe/ & that I may nowe
 this present day perfectly begyn/ for it is
 nothyng that I haue done in tyme past.
 After our purpose and after oure intent
 shalbe our rewarde/ and though our en-
 tente be neuer so good/ yet it is necessary
 that we put thereto a good wyll & a good
 diligence/ for if he that ofte tymes purpo-
 seth to do well & to profite in vertue/ yet
 sayleth in his doynge/ what shal he do thā
 that seldom oꝝ neuer taketh suche purpo-
 se? let vs entende to do the best we can/ &
 yet our good purpose may happen to be
 lettred and hyndred in dyuers maners/ &
 one speciall hynderaunce is this/ that we
 to lightly leue of our good exercises that
 we haue vled to do before tyme/ for it is
 seldom sene that a good custome wyful-
 ly broken

if broken may be recovered agayne with
out great spiritual hyndraunce. The pur-
pose of rightwylse men dependeth in the
grace of god/more than in them selfe or
in theyr owne wisdom/for mā purpoſeth
but god diſpoſeth/ue the waye that man
ſhall walke in this worlde is nat in hym
ſelfe/but in the grace of god. If a good
cuſtome be ſomtyme leſte of for helpe of
our neyghboure/it may ſoone be recoue-
red/ but if it be leſt of through ſlouth or
through negligence of oure ſelfe it wyll
hyndre vs greatly and hardly wyll it be
recovered agayn. Thus it appereth that
though we incourage our ſelf al that we
can to do wel/ yet we ſhal lightly fayle in
many thynges. And neuertheles though
we may nat alway fulfyl it/ yet it is good
that we alway take ſuche good purpoſe
eſpecially agaynſt ſuche thinges as hym
doth vs moſte. we muſt alſo make dili-
gent ſerche bothe within vs and with-
out vs that we leue nothyng mor dyuane
reformed in vs /as nygh as our frail-
tye maye ſuffre/ and if thou can nat for
ſayle of thy ſelfe do thus continually
yet at the leaſt that thou doo it ones on a
day euenynge or mornynge. In the mor-
nynge thou ſhalte take a good purpoſe

for

The firste

for that day solowynge/ & at nyght thou
shalte discusse diligently howe thou hast
behaued the the day before / in worde / in
dede / and in thought / for in them we do
ofte offende god & our neyghbour. Arme
the as Chyistes true knyght wth meknes
and charitie agaynst al the malyce of the
enemy. Refrayne glotony / & thou shalte
the more lpyhtly refrayne all carnal de-
syres. Let nat the godly enemy finde the
al ydle / but that thou be redynge / wy-
tynge/prayenge/ deuoutly thynkynge/ or
some other good labour doynge for the
cōmynaltie. Bodily exercyses are to be
done discretly/for that that is profitable
to one is somtyme hurtful to another / &
also spiritual labours done of deuocyon
are more surely done in priuie than in
open place. And thou must beware that
thou be nat more redy to priuate deuo-
tions / than to them that thou art bounde
to by dutie of thy religion/ but whan thy
duties is fulfilled than adde therto af-
ter as thy deuocyon gyueth. Al may nat
vse one maner of exercise but one in one
maner/another i another maner/as they
shal fele to be most profitable to them.

Also as the tyme requireth so dyuers ex-
ercises are to be vscd/for one maner of ex-
ercise

erise is necessary on the holy daye / another on the seial day / one in tyme of rep-
 ration another in tyme of peace and con-
 solation / one whan we haue sweetnesse in
 deuocion / another whan deuocion with-
 draweth. Also agaynst principall fecetes
 we ought to be more diligent i good wer-
 kes and deuoutly to call for helpe to the
 blessyd sapntes that shan be worshipped
 in the chirche of god / thā in other tymes
 and to dispose our selfe in lyke maner as
 if we shulde shan be taken oute of this
 worlde / and be brought in to the euerla-
 styng seest in heuen. And syth that blisse
 is yet differred fro vs for a tyme / we may
 wel thike that we be nat yet redy ne wor-
 thy to come therto. And therefore we ou-
 ght to prepayre our selfe to be more redy
 another tyme / for as saynt Luke saythe.
 Blessyd is that seruaunt whom our lord
 whan he shal come at the houre of bethe
 shal fynde redy / for he shal take hym and
 sette hym vp hygh aboue al erthly thyng-
 es in to the euerlastyng top and blysse
 in the kyngdome of heuen. Amen.

Of the loue of onelynesse and
 scilence. The. xx. chapitre.

Seke

The fyrste

She for a cōuenient tyme to see
 che thyne owne conscience/ & thin
 ke ofte on the benefytes of god/
 leue of al curious thinges/ and rede suche
 matters as shal styre the to compunction
 of herte for thy synnes/ rather than to re
 de ouely for occuppence of the tyme/ yf
 thou wylte withdraue thy selfe from su
 perfluous wordes & fro vnpofitable ren
 nynges aboute/ and from herpynge of ru
 mours & of bayue tales/ thou shalt fynde
 be tyme conuenient to be occupied in ho
 ly meditations. The most holy men and
 women that euer were fled the company
 of worldly liuing men vpon theyr power
 and chace to serue god in secrete of theyr
 herte/ & one holy man sayd/ as ofte as I
 haue ben among worldly company/ I ha
 ue departed with lesse seruour of spyrte
 then I came/ & that we knowe wel whan
 we talke long/ for it is nat so harde to kee
 pe alway silence/ as it is nat to excede in
 wordes whan we speke moche. It is also
 moze light to be alway solitary at home
 than to go forth in to the worlde and nat
 offende. Therfore he that intendeth to co
 me to an inwarde setting of his herte in
 god & to haue the grace of deuocion/ must
 withoure saypoure Christ withdraue
 hym

hym from the people. No mā may surely
appere amonge the people / but he that
wolde gladly be solitary if he myght / ne
no man is sure in prelacie / But he that
wolde gladly be a subiecte / ne none may
surely cōmaunde / but he that hath ler-
ned gladly to obey. And none loveth true
tye / but he whose herte wytnesseth hym
to have a cleane conscience / ne none spe-
keth surely / but he that wolde gladly ke-
pe silence if he myght. And alwaye the
suretie of good men and of blessed men /
hath ben in mekenesse and i the drede of
god / and though suche blessed men shone
in all vertue / yet they were nat therfore
lyfte vp in to pride / but were therfore the
more dyligent in the service of god / and
the more meke in all their doynges / & on
the cōtrarywise the suretie of puell men
consisteth of pride & of presumption / and in
thende it decepueth thē. Therfore thynke
thou thy selfe never sure in this lyfe / whe-
ther thou be religious or secular / for oft-
times they that haue ben holdē i the sight
of the people most perspyte / haue ben suf-
fered to fal more greuously for theyr pre-
sumption / also it is moche more profita-
ble to many ysons that they haue somty
one temptatyon / lest hapely they thinke
them

The fyrste

them selfe ouer moche syker and be ther-
by lyfte vp in to pride or renne to sekynge
of outwarde consolacyon/ than that they
be alwayes wout temptations. & howe
pure a cōscience shulde he haue that wol-
de dyspyse al transitorie iope / and neuer
wolde meble with worldly busynesse? and
what peace and inwarde quietnesse shul-
de he haue / that wolde cut awaye frome
hym al busynesse of mynde and onely to
thinke on heuenly thinges/ no mā is wor-
thy to haue godly cōfortes / but he haue
firste ben well exercised in holy compun-
ction/ & if thou wylte haue cōpunction/
go in to a secreete place/ and put from the
all the clamorous noyse of the worlde/
for the prophete Dauid saith: let the so-
rowe for thy synnes be done in thy secret
chambre / in thy celle thou shalt fynde
great grace / whiche thou mayst lightly
lese without. Thy cell wel cōtynued shal
were swete and plesant to the/ & shal be
to the hereafter a right dere frende/ and if
it be but yuell kepte/ it shal were very te-
dious and irkesome to the. But if in the
begynnyng thou be ofte thether and kepe
it well in good prayers and in holy medi-
tations/ it shalbe after to the a synguler
frende/ and one of they most speciall con-
ortcs.

portes. In seilence and quietnesse of herte
 a deuout soule profiteth moche/ and let-
 teth the hydde sentēces of scripture/ and
 findeth there also many swete teares in
 remord wherw euery night she wassheth
 her myghtely from al fylth of synne that
 she may be so moche the more famillier w
 god/as she is disseuered from the claymo
 rous noyse of worldly busines. Therfore
 they that for the loue of vertue withdraw
 them fro theyr acquaintaunce/and from
 theyr worldly frendes/our lord with his
 angels shal drawe nygh to them & shal
 abyde with them. It is better a man be
 solitarie and wel take hede of hym selfe/
 than that he do myracles in the worlde
 forgetting hym selfe. It is also a lauda-
 ble thyng in a religious persone selborne
 to go forth/seldome to se other / and sel-
 dome to be sene of other/why wylte thou
 se that is nat lawfull for the to haue / the
 worlde passeth away with al his concu-
 sence and decepuable pleasures. Thy
 sensual appetite moueth the to go abro-
 ad/ but whan the tyme is past what berest
 thou home agayne but remorse of consci-
 ence & vniquietnes of herte. It is oft sene
 that after a mery goyng forth he foloweth
 a heuy returnyng & that a glad cupnyde
 causeth

The fyrste

rauseth an heuy moynynge/ & so all fleschly
ly ioye entreth pleasauntly/ but in the ende
it byteth and sleeth. what mayst thou se
without thy celle/ that thou mayst nat
se within? To heuyn and erthe and all
the elementes wherof all erchly thynges
be made/ and what mayst thou ellwhere
se vnder the sonne that may long endure
and if thou might se all erchly thynges/
and also haue all bodily pleasures pscnt
at ones before the/ what were it but a
bayne syght? lyfte vp thyne eyes ther-
fore to god in heuyn/ & pray hertely that
thou mayst haue forgyuenesse for thy of-
fences/ leaue bayne thynges to the that
wyl be bayne/ and take thou hede onely
to tho thynges that our lord commaun-
deth the. Shytte faste the doore of thy
soule/ that is to say thy imagination/ &
kepe it wachely fro beholding of any bo-
dily thyng as moche as thou mayst/ and
than lyfte vp thy mynde to thy lord Je-
su/ and open thy herte faithfully to hym
and abyde with hym in thy cell/ for thou
shalte nat fynde so moche peace without
If thou haddest nat gone forth so moche
as thou hast done/ ne haue gyuen herige
to bayne tales/ thou shuldest haue ben in
moche more inwarde peace tha thou art/
but

boke. Fo. xxiij.

But for as moche as it delisteth the to be
of newe thynges / it behoueth the ther-
fore to suffre somtyme bothe trouble of
herte and vnquietnesse of mynde.

C Of compunction of the herte.

The. xxi. chapi.



If thou wylte any thyng
profite to the helth of thy
soule / kepe the alwaye in
the drede of god / and ne-
uer desyre to be fully at ly-
berty / but kepe the alway
vnder some holsome disci-
pline. Neuer gyue thy selfe to no vnbi-
dette mirth for no maner of thig as nigh
as thou mayst. Haue perfite cōpunction
and sorowe for thy synnes / & thou shalt
fynde thereby great inly deuotion. Com-
punction openeth to the sight of the sou-
le many good thynges / whiche lightnes
of herte & bayne mirth sonc driueth away.
It is marueyle that any mā can be mery
in this lyfe / if he cōsider well howe farre
he is extled out of his cōfessyō & how greet
peryl his soule dayly staderth in / but thro-
ugh lightnesse of herte and neglygēce of
oure defautes we fele nat / ne we wyl nat
fele the sorowe of oure owne soule / but
offe

The fyrste

ofte tymes we laughe whan we ought rather to wepe and mourne / for there is no perfyte lybertie nor true ioye / but in the drede of god and in a good conscience. That persone is right happy that hath grace to auoyde from hym all thinges that letteth hym fro beholdinge of his owne synnes / & that can turne hym selfe to god by inwarde compunction / and he is happy also that auoydeth fro hym all thinges that maye offende or greue his conscience. Fight strongly therfore agaynst all synnes / and drede nat ouermuche all thoughe thou be encombred by an yuell custome / for that yuell custome maye be overcome with a good custome. And excuse the nat that thou arte let by other men / for if thou wylte leue the familiaritie with other / they wyl suffre the to do thy dedes without impedymēt. Intreke the nat with other mennes goodes / me buye the nat in great mennes causes / haue alwaye an eye to thy selfe / and diligently enforme and admonyshe thy selfe before all other. If thou haue nat the fauour of wordly lyvinge people sorowe nat therfore / but be this thy dayly sorowe that thou behauest nat thy selfe in thy conductacion as it becometh a good religious person.

person for to do. It is more expedient &
more profitable that a mā somtyme lacke
consolacions in this lyfe thā that he haue
the alwayes after his wyl/ namely fleschly
consolacions. Neuerthelesse that we
haue not somtyme heuenly consolacions
oz that we so seldom fele them as we do/
is throughe oure owne defeaute/ for we
take nat to haue the true compunction of
herte/ne we cast nat fully awaye from vs
the false outwarde consolacions / holde
thy selfe therfore unworthy to haue any
consolacion / and worthy to haue moche
tribulation. whan a man soroweth per-
fytely for his synnes/ than al worldly co-
fortes be paynful to hym. A good mā fir-
meth alway mater inough why he oweth
rightfully to sorowe and wepe / for yf he
beholde hym selfe/ oz if he thynke on his
neighbour / he seeth well that none ly-
ueth here without great mysery/ and the
more througely that he maye consyder
hym selfe/ the more sorowe he hath / and
alway the mater of true sorowe & of true
huly compunction is the remembraunce
of our synnes/ wherwith we be so bylap-
sed on euery syde/ that seldome we may
behold any godly thing. But if we wol
be more ofte thynke on our deeth than we

Imita.

E

do ou

The fyrste

do on longe life / no doute but we shulde
more feruently apply our selfe to amende-
ment / & I beleue also / that if we wolde
hertely remembre the paines of hell and
of purgatory / that we shuld more gladly
susteyne all labours and sorowes / & that
we shulde nat drede any payne in this
worlde / with that we myght auoyde the
paynes that are to come. But for as mo-
che as these thynges go nat to the herte
and we yet loue the flatterynge and the
falle pleasures of this worlde / therefore
we remaine colde and boye of deuocion /
and ofte it is throughe the weykenes of
the spirite / that the wretched body so ly-
ghtly complayneth / pray therefore meke-
ly to our lord / that he of his great good-
nes giue the the spirite of compunction / &
say with the pphete thus. Heede me lord
to the brede of compunction / & giue me to
drinke water of feres i great habundaunce.

Of the considerynge of the miserie of
mankynde / and wherein the felicitie of
man standeth. The. xxii. cha.

Awretche thou art wher so euer thou
be / & where so euer thou turne the /
but thou turne the to god / why arte thou
so lightly troubled / for it falleth nat to
the

the as thou woldest & desirest / what is he
 that hath al thing after his wyl / neyther
 thou nor I / ne no mā living / for none ly-
 veth here wout some trouble or aguishe
 be he kyng or pope. who thinkest thou is
 in most favour w god / truly he that suf-
 feroth gladly most for god. But many per-
 sons weyke & feble in spirite say thus in
 in their hertes. Lo how good a lyfe that
 mā ledeth / how riche he is / how myghty
 he is / how highe in auctorite / how great
 in sight of the people / & how fayre & beau-
 tious in his bodyly kynde / but if thou
 take hede to the goodnes everlastyng /
 thou shalt wel se that these worldly goo-
 des & worldly likings are but litel worth
 in that they be more rather greuous than
 pleasaunt / for they may nat be had ne kept
 but by great labour and busines of myn-
 der. The felicitie of mā standeth nat in ha-
 bandaunce of worldly goodes / for the
 meane is best. And verily to lyue in this
 worlde is but miserie / & the more godly
 that a man wolde be / the more paynfull
 it is to hym for to lyue / for he feleth the
 more playnly the defautes of mānes cor-
 ruption / for why / to ete / to drinke / to slepe
 to wake / to reste / to labour / and to serue
 all other necessyties of the body is great

E. ij. miserie

The fyrste

mysery and great affliction to a deuoute soule/whiche wolde gladly be free fro the bondage of synne/that it might without let serue our lord in puritie of conscience and in clenness of herte. The inwarde man is greatly greued throughe the bodily necessities in this worlde/ wherefore the prophete Dauid desyred that he myght be deliuered fro suche necessities. But wo be to them that know nat theyr owne mysery / & wo be to them that loue this wretched & this corruptible life/ for some loue it so moche that if they myght euer lyue here/ though they might poorely gete their lyuynge with labour & beggynge/ yet they wolde neuer care for the kyngdome of heuen. O madde & vnfaithfull creatures that so depely set theyr loue in erthly thingz/ that they haue no felynge ne taste but in fleschly pleasures. Truly in the houre of dethe they shall knowe/ howe vyle and howe noughty it was that they so moche loued. But holy sayntes and deuoute folowers of Christ hedded nat what pleased the fleshe/ ne what was plesaunt in sight of the worlde/ but all their houle entent & desyre they helde to thynges inuisyble/ and fered lest by sight of thynges visyble they myght
be dꝛas

be drawen downe to the loue of them.
My welbeloued brother / lese nat the de-
syre to profite in spirituall thynges / for
thou hast yet good tyme and space . why
wylte thou any lenger differre the tyme ?
Apele and nowe this same instant begyn
and say thus / nowe is tyme to labour in
good workes / nowe is tyme to fight in
gostly batayle / and nowe is tyme to ma-
ke amendes for trespass passed / whā thou
arte troubled than is best tyme to merite
and gete rewarde of god . It behoueth
the to go through fyre and water or that
thou mayst come to the place of recrea-
cion / & but thou can fully haue the map-
pey ouer thy selfe thou shalte neuer ouer-
come synne / ne lyue without great tedy-
ousnes and sorowe / we wolde gladly be
delyuered fro al miserie & synne / but by-
cause we haue throughe synne losse oure
innocencie. we haue lost also the very ioy
and felicitie / wherfore we must holde vs
in patience and with good hope abide the
mercy of god tyll wretchednesse be ouer-
passed / and that this bodily lyfe be chaū-
ged in to the lyfe euerlastynge . O howe
great is the fragyltie of man that euer is
tedy and prone to synne / this daye thou
arte cōfessed / and to morowe thou fallest
agayne

The fyrste

agayn. Nowe thou purporest to beware
& intendest to go forth strongly in good
workes / & shortly after thou dost as thou
neuer haddest taken suche purpose / right
fully therfore we ought to make our self
& neuer to thinke i vs any vertue or good
nes / for we be so frayle and so vnstable.
Soone may it be lost through negligenc
ce / that with much labour & special gra
ce was hardly gotten / but what shall be
come of vs in the ende whan we so soone
ware dull & slowe? Sothely sorowe & wo
shal be to vs if we fall to bodily rest now
as though we were in gostly sykernes.
whan there appereth nat as yet neyther
signe ne token of vertue ne of good liuin
ge in our conuersacion. wherfore it were
expedient to vs that we were yet agayne
instructe as nouyses to lerne good ma
ners / if happely there might by that mea
nes be founde hereafter any trust of amē
dement and of spirituall prosyete in oure
conuersacyon.

Of the remembraunce of deeth.

The. xxiij. chapitre.

The houre of deeth wyl shortly come /
and therfore take hede howe thou
orderest thy selfe / for the comon prouerbe

is true/to daye a man to morowe none.
 And whan thou arte out of syght / thou
 arte anone out of mynde/and soone shalt
 thou be forgotten. O the great dulnesse
 and hardnesse of mannes herte that one-
 ly thinketh on thinges present/ and lytel
 prouydeth for the life to come. If thou
 dydest well thou shuldest so behaue thy
 selfe in every dede and in every thought
 as thou shuldest this instant dye / if thou
 haddest a good conscience thou shuldest
 nat moch fere deth. It were better for the
 to leue synne thā to fere deth. O my dere
 brother/if thou be nat redy this day/how
 shalt thou be redy to morow. To morow
 is a day vncertayne/and thou canste nat
 tell whether thou shalt lyue so longe.
 What profyte is it to vs to lyue longe/
 whan we thereby so lytell amende oure
 lyfe/longe lyfe dothe nat alwaye byu-
 ge vs to amendement/but ofte tymes en-
 creaseth more synne / wolde to god that
 we myghte be one daye wel conuersaunt
 in this worlde. Many reken they? pe-
 res of conuercyon / and yet there is but
 lytell frute of amendemente ne of any
 good examble seen in they? conuersa-
 cyon / yf it be ferefull to dye/peraduentu-
 re it is more peryllous to lyue longe.

blessy J

The fyrste

blessid be tho persons that euer haue the
houre of deth befoze they cpen/ and that
euery day dyspose the selfe to dye/ if thou
euer sawest any man dye/ remembre that
thou must nedely go the same waye. In
the mornyng wote whether thou shalt
lyue tyll nyght/ and at nyght thinke nat
thy selfe sure to lyue tyl on the morowe.
Be alway redy and lyue in suche maner
that deth fynde the not vnprouyded. Re-
membze howe many haue dyed sodaynly
and vnprouyded: for our lord hath cal-
led them in suche hour as they leest wot.
And whan that laste hour shall come/
thou shalt begyn to fele all otherwyle of
thy lyfe passed / then thou hast done by-
foze: and thou shalt then sorowe greatly
that thou hast ben so slowe & so negligēt
in the seruyce of god as thou hast ben.
O howe happy & wyle is he therfore that
laboureth now to stande in such state in
this lyfe/ as he wolde be founde in at his
deth. Truly a perfyte dyspyssyng of the
worlde/ and a feruent desyre to profyte in
vertue/ a loue to be taught/ a fruitfull la-
boure in workes of penaunce/ a redy wyl
to obey/ a full forsakynge of our selfe. & a
wylful sufferyng of all aduersities for the
loue of god / shall gyue vs a great truste
that

that we shal dyc wel. Nowe whilest thou
 art in helthe thou mayst do many good
 dedes/ but if thou be sycke I can nat tell
 what thou mayst do/ for why / felwe be a-
 mended through sickenes/ & in lyke wyse
 they that go moche on pilgrymage be sel-
 dome therby made yfite and holy/ put nat
 thy truste in thy frendes and thy neygh-
 bours/ ne byfferre nat thy good dedes tyl
 after thy dethe for thou shalte soone be
 forgotten than thou weneest / better it is
 to prouyde for thy selfe betyme & to sende
 some good dedes before the/ than to trust
 in other that peradventure wyll lightly
 forgete the/ if thou be nat nowe busy for
 thy selfe and for thyne owne soule helth/
 who shal be busy for the after thy dethe.
 Nowe is the tyme very preous/ but alas
 for sorowe that thou spendest the tyme
 so vnyprofitably/ in the whiche thou shuldest
 wyn the life euerlastyng. The tyme
 shal come whā thou shalte desyre one day
 or one houre to amende the/ but I wote
 nat whether it shalbe graunted vnto the.
 O my dere brother fro howe great peryl
 and drede myghtest thou nowe deliuer
 thy selfe / if thou woldest alwaye in this
 life drede to offende god/ and alwaye haue
 the comynge of dethe suspecte. Wherefore
 And y

The fyrst

Studye nowe to lyue so/that at the houre
of dethe thou mayst rather saye thā drede/
lerne now to dye to the worlde that thou
mayst than lyue with Chyriste /lerne also
to dispise all worldly thinges / that thou
mayst than frely go to Chyriste / chastice
nowe thy body with penaunce/that thou
mayst than haue a sure & a stedfast hope
of saluacyon . Thou arte a foole if thou
thinke to lyue longe / syth thou arte nat
siker to lyue one day to the ende/how ma
ny haue ben deceyued throughe truste of
longe life/& sodeynly haue ben taken out
of this worlde or they had thought/how
ofte hast thou herde saye that suche a mā
was slayne/& suche a man was brownd/
& suche a man fell & brake his necke/this
man as he ate his meate was strangled/
& this man as he played toke his dethe/
one with fyre / a nother with yron / a no
ther with sickenes/& some by thefte haue
sodeynly perished/& so the ende of al men
is dethe/for the life of man as a shadowe
sodaynly slideth & passeth away. Thinke
ofte who shal remembre the after thy de
the/and who shal praye for the/& do nowe
for thy selfe all that thou canst / for thou
wotest nat whā thou shalt dye/nor what
shal folowe after thy dethe/whylest thou
hast

In this tyme gather the riches immortall/
 forsake nothyng abydyngly but on thy
 gostly helth. Set thy study onely on thin
 god that be of god & that belonge to his
 honour. Make the frendes agaynst that
 come / worlshyp his sayntes and folowe
 their steppes / that whan thou shalt go
 out of this worlde they may receyue the
 key to the cuerlastyng tabernacles. Kepe
 thy self as a pilgryme and as a straiger here
 in this worlde / to whom nothyng belon
 geth of worldly busynes / kepe thy herte
 alway lyfte vp to god / for thou haste
 no cytye here longe abydyng / sende thy
 helppes and thy dayly prayers alway vp
 ward to god / and pray perseuerauntlye
 that thy soule at the houre of deathe may
 blessedly departe out of this worlde and
 go to Christ.

Of the last iugement and of the
 payne that is ordeyned for synners.

The. xxiiiij. chapitre.

In all thynges beholde the ende/
 & ofte remembre howe thou shalt
 stande before the hyghe Iuge to
 whome noo thyng is hydde / whiche
 will

The firste

wyl nat be pleased with rewardes/ne receiue any maner excuses/ but in al thing wyl iuge that is rightwylse and true. O most vnwylse and most wretched synner? what shalte thou than answere to god/ whiche knoweth al thy synnes and wretchednes/ syth thou drestest here somtyme the face of a mortal man/ why doste thou nat nowe prouyde for thy selfe agaynst that day/ syth thou mayst nat than be excused ne defended by none other/ for euery man shal than haue ynoughe to do to answere for hym selfe. Howe thy labour is frutefull/ thy weppynge is acceptable/ thy mournynge is worthy to be herde/ & thy sorowe also is satisfactorie and purgynge of synnes. The patient man which suffreth of other iniuries and wronges/ and yet neuerthelesse soroweth more for theyr malyce than for the wrong done to hym selfe/ hath a holysome and a blessed purgatory in this worlde/ & so haue they that gladly can pray for theyr enemyes/ & for them that be contrarious unto the/ and that in their herte can forgue those that offende them/ and tary nat longe to aske forguenes. And so haue they also that more lyghtly be styed to mercy than to vengeance/ and that can as it were by a violence

violence breke downe their owne will
and strongly resyst synne/and labour al-
way to subduce theyr body to the spirite.
It is better nowe to purge synne and
put away byce/than to reserue it to be
purged hereafter/but verily we deceyue
our self by inordinate loue that we haue
in our bodyly kynde / what shall the fyre
of purgatory deuoure but thy synne/ true
nothing. Therfore the more thou spa-
re thy selfe nowe/and the more thou fo-
lowest thy fleschly likynge/the more gre-
uously shalt thou wayle hereafter/ and
the more mater thou reseruest for the fy-
re of purgatory. In suche thynges as a
man most hath offended shall he most be
punysshed/the slothfull persons shall be
there pycked with brennyng pyckes of
pain/& glotons shall be tormented with
great hunger and thirst. The lecherous
persons and louers of voluptuous plea-
sures shall be fulfylled with brennyng
scythe and brymstone/and enuyous per-
sons shall wayle & howle as doth woode
haggys. There shall no synne be without
its proper tourment / the proude man
shall be fulfylled with al shame and con-
fusyon/and the conceytous man shall be
punished with penurie and nede / one houre
there

The fyrste

there in payne shal be more greuous than
here a hundredth yere in most sharpest pe-
naunce. There shal be no rest ne consolacion
to dampned soules. But here somtyme
we fele relefe of our paynes/and haue
somtyme consolacion of our frendes.
Be nowe sorowfull for thy synnes that
at the day of iugement thou mayst be sh-
ker with blessyd sayntes/than shal right
wise men stande in great cōstaunce ayenst
them that haue wronged them and op-
pressed them here. Than shal he stande
as a iuge that here submitteth hym selfe
mekely to the iugement of mā. Than shal
the meke poore man haue great confiden-
ce & trust i god/& the obstinate proude mā
shal quake and drede. Than shal it appe-
re that he was wise in this worlde / that
for the loue of god was cōtented to be ta-
ken as a foole/& to be dispised & set at nou-
ght. Than shal it also please hym moche
the tribulation that he suffered patiently
in this worlde/& all wyckednes shal stop
his mouth. Than euery deuoute persone
shal be ioyfull & glad / & the vnrreligious
persons shal wayle and drede. Than shal
the fleshe that hath ben with discrecion
chastised/iōy more/than if it had ben nou-
ryshed with all delectatyon and plea-
sure.

Than shall the byle habyte thyne
 more in the syght of god / and the precy-
 ous garmentes that were foule and loth-
 some to beholde. Than the poore cot-
 toun shall be more alowed than the palays
 that are gylded with golde. Than shall mo-
 derate helpe a constaunte patience / than all
 worldly power and rychesse. Than shall
 the obedience be exalted more hygher /
 than all worldly wysdome and polycye /
 than shall a good cleane conscience
 make vs more gladsome and mery / than
 the counnyng of all phylosophye. Than
 the dispysynge of worldly goodes shall be
 more of valure / than all worldly rychesse
 and treasure. Than shalt thou haue mo-
 re comforte for thy deuoute prayeng / than
 for al thy delicate fedynge. Than shalt
 thou also ioy more for thy scyences ke-
 pyng / than for thy longe talkynge and
 longelpyng. Than good dedes shall plen-
 tifully be rewarded / and fayre wordes
 shall lytel be regarded. Than shall it plea-
 se more a strayte life and harde penaunce
 here / than all worldly delectacion & plea-
 sure. Lerne nowe therfore to suffre the
 small trybulacyons here in this worlde /
 that thou mayst than be deliuered from
 the greater there ordeyned for synne.

The fyrste

Fyrst proue here what thou mayst suffre
hereafter / and if thou mayste nat now
suffre so lytel a payne / howe shalte thou
than suffre the euerlastyng tourmentes /
and if nowe so lytell a passyon make the
impaciēt / what shall than be the intolle
rable fyre of purgatoz or of hell. Thou
mayste nat haue two heuens / that is to
saye / to ioy here and to haue delectacon
here / and after to ioy also with Christ in
heuen. More ouer if thou haddest lyued
alway vnto this daye in honours and in
fleschly delectations / what shulde it pro
fite the nowe if thou shuldest this present
instant departe the worlde. Therfoze al
thyng is vanitie / but to loue god and to
serue hym / he that loueth god with all
his herte / dyedeth neyther of the / tourmēt
iugement / ne helle / for a perfite loue ma
keth a sure passage to god / but if a man
yet deliteth in synne / it is no meruayle
thoughe he dyede bothe deeth and helle.
And though suche a dyede be but a thral
dyede / yet neuerthelesse it is good that if
the loue of god withdraue vs nat frome
synne / that yet the dyede of hell cōstrayn
vs thereto / he that setteth aparte the dye
de of god / may nat longe stande in the sta
te of grace / but soone shall he renne in to
the

the snare of the fende and lightly shal be
therewith be deceyued.

Of the fervent amendynge of all oure
lyfe/and that we shal specially take
hede of our owne soule helth be-
fore al other. The. xxv. chapt.

Man/ be wakyng & diligent
in the seruyce of god/and thinke
ofte wherfore thou arte come / &
why thou hast forsaken the worlde/ was
it nat that thou shuldest lyue to god and
be made a spūal man? yes truly. Ther-
fore styre thy self to yfection/ for in thort
tyme thou shalt receyue the ful rewarde
of all thy laboures / and so thenforthe
shal neuer come to the sorowe nor drede/
thy labour shalbe lytel and thort/ & thou
shalt receyue therfore agayne euerlastyn
ge rest and comfote/ if thou abide sayth-
full and fervent in good dedes/ withoute
doute our lord wyl be saythful and libe-
ral to the in his rewarde. Thou shalt
alway haue a good trust that thou shalt
come to the palme of vyctory/ but thou
shalt nat let the in a ful syhetnes therof
lest hapely thou ware dull and proude
in herte. A certayne person whiche ofte
Imita. 8 tymes

The fyrste

ymes doubted whether he were i the state
of grace or nat / on a tyme fell prostrate
in the churche / and sayde thus . O that
I myght knowe whether I shulde perse-
uer in vertue to the ende of my lyfe . And
anone he herde inwardly in his soule the
answere of our lord sayeng . what wol-
dest thou do if thou knewest thou shul-
dest persener ? do now as thou woldest
do than and thou shalt be saue / and so
anone he was cōforted and cōmytted hi
selfe holly to the wyll of god and all his
doutfulnesse cessed / and neuer after wol-
de he curiously serteche to knowe what
shulde become of hym / but rather he stu-
died to knowe what was the wyll of god
auenst hym / and howe he myght begyn
and ende all his dedes that he shulde do
to the pleasure of god and to his honour
Trust i god and do good dedes sayth the
prophete Dauid / inhabite the erthe / and
thou shalt be fedde with the riches of
thy good dedes . But one thyng wdras-
weth many fro profitynge in vertue and
from amendement of lyfe / that is an hor-
rour and a false worldly drede / that they
may nat abyde the payne & labour that
is nedefull for the gettyng therof . Ther-
fore they shall most profite in vertue be-
fore

foze all other that enforce the selfe mightely to ouercome tho thinges that be most greuous and most contrarious to the. for why/ a man profiteth there most/ & there wynneth most grace where he most ouercometh hym selfe/ & wherein he most mortifyeth his body to the soule. But all mē haue nat in lyke moche to mortify & ouercome/ for some haue mo passions thā some haue. Neuertheles a seruent louer of god/ though he haue more gretter passions than other/ yet shall he be stronger to profite in vertue/ than another that is better manered & that hath fewer passions/ but he is lesse seruent to vertue.

Two thinges helpe a man moche to amēdement of lyfe/ that is a mightye wdrāwyng of hym self fro tho thinges that the body most enclyneth him to/ and a seruent labour for such vertues as he hath most neede of. Study also to ouercome in thy selfe/ tho thinges that most mislike the in other men/ and take alway some speciall profite in euery place where so euer thou become/ as yf thou se any good example/ enforce the to folowe it/ and if thou se any yuell example looke thou eschewe it/ as thy eye considereth the workes of other/ right so and in the same wyse/ thy

The fyrste

wozkes be confidred of other. ¶ How ioyous and how delectable is it to se religyous men deuout and feruent in the loue of god/ well mancred and well taught in goostly lernyng / & on the contrariwple howe heuy & soroufull is it to se the lyue inordinatly / nat vspng tho thynges that they haue chosen & taken them to. Also howe inēduenyent a thyng is it a man to be negligent in the purpose of his fyrste callyng / & to sette his mynde to thynges that be nat cōmytted to hym. ¶ Like ofte therfore on the purpose that thou hast taken / and set before the eye of thy soule the mynde of Christes passion / & if thou beholde well & diligently his blessed lyfe thou mayste well be a shamed that thou hast no more cōformed the to hym than thou hast done. ¶ He that wyll inwardly & deuoutly exercise hym selfe in the moost blessed lyfe & passion of oure lord Iesu Christ / shall fynde therein plentiously all that is necessary for him / so that he shall nat neede to seke any thyng without him. ¶ If Iesu crucified were ofte in our herites & in our remēbraunce / we shulde sone be lerned in all thynges that be necessary for vs. A good religious man that is feruent in his religion taketh all thyng well /

well/ & dothe gladly all that he is comāss
 ded to do. But a religious person that is
 negligent & slouthful hath trouble vpon
 trouble/ & suffreth great anguisshe & pay
 ne on euery syde/ for he lacketh the trewe
 inwarde cōforte / & to seke the outwarde
 cōforte he is prohibited. Therfore a reli
 gious person that lyueth without disci
 pline is lyke to fall to great ruyne. Also
 he that in religion sekerh to haue lyber
 tie and releasyng of his duety / shall al
 way be in anguisshe and sorowe/ for one
 thyng or other shal euer displease hym.
 Therfore take hede how other religious
 persons do that be ryght straptly kepte
 vnder the rules of theyr religion. They
 go seldom forth/ they lyue hardly / they
 ete poozely/ and be clothed grossely / they
 labour moche/ speke lytel/ watche longe/
 ryse erly/ make longe prayers/ recde ofte/ &
 kepe them selfe alwaye in some holosome
 doctrine. Beholde the Chartulencies &
 the Cysters and many other Monkes/ &
 Nunnes of dyuers religious / howe they
 rise euery night to serue our lord. And
 therfore it were great shame to the that
 thou shuldest ware slowe and dulle in so
 holy a werke / where so many laude and
 prayse our lord. O howe ioyous a lyfe

The fyrste

were it if we shulde nothyng els do/ but
with herte & mouth continually to pray-
se our lordc / nowe truely if we shulde ne-
uer nedc to ete / drynke / ne slepe / but that
we might alway laude hym and oncly ta-
ke hede to spirituall studyes / than were
we moche more happy and blessed than
we are now / whan we are bounden of ne-
cessitie to serue the body. ¶ Wolde to god
that these bodily necessities were turned
in to spiritual refections / which alas / for
sorrowe we taste but seldome / whan a mā
is comen to that pfection that he seketh
nat his consolation in any creature / thā
begynneth god fyrst to sauer swete vnto
hym / and than he shal be contented with
euery thyng that cometh be it lpyng or
mypyng. And than he shal nat be glad
for no worldly pfitc be it neuer so great /
ne soz for the wantyng of it / for he hath
set hym selfe and stablyshed hym selfe
holly in god / the whiche is to hym all in
al / to whom nothyng perpysheth nor dy-
eth / but al thynge lyueth to hym and ser-
ueth hym wout ceassyng after his byd-
dyng. In euery thyng remembre the
ende and that tyme losse can nat be cal-
led agayne / without labour and dyl-
gence thou shalte neuer gete vertue. If
thou

thou begyn to be negligent thou begyn-
nest to be feble and weyke, but if thou ap-
plye the to seruoure / thou shalt fynde
great helpe of god / & for the loue of ver-
tue thou shalt fynde lesse payne in al thy
labours than thou dyddest fyrste / he that
is feruent and loupnge / is alwaye quicke
and redy to al thinges that be of god and
to his honoure. It is more labour to re-
syst vyces & passyons / than it is to swyn-
ke and swete in bodyly laboures / and he
that wyl nat see small synnes / shall by
lytel and lytell fall in to a greater. Thou
shalt alway be glad at night whan thou
hast spent the daye before frutefully.
Take hede to thy selfe and styre thy selfe
alway to deuorpon / admonyshe thy selfe
and what so euer thou do of other forget
nat thy selfe / & so moche shalt thou pro-
fyte in vertue as thou canste bryke thyne
owne wyl and folowe the wyl of god.

¶ Thus endeth the fyrst boke. And here
after foloweth the seconde.

¶ Of inwarde conuersacyon.

The fyrst chapitre.

The

The seconde



The kyngdome of god is w
in you sayth Christ our sa
upour. Turne the therfore
w al thy herte to god & for
lake this wretched worl
de/and thy soule shal finde
great inwarde rest/lerne to
dispile outwarde thynges and gyue thy
selfe to inwarde thinges and thou shalt
se the kyngdome of god come i to thy sou
le. The kyngdom of god is peas and ioy
in the holy goste/that is nat graunted to
wycked people/our lord Iesu Crist wyl
come to the and wyl shewe to the his con
solaciōs/if thou wilt make redy for hym
withinforth a dwellynge place/& all that
he despyeth in the is withinforth/ & there
is his pleasure to be. There is bytwene
almighty god and a deuoute soule many
gostly visitings/swete inwarde speking/
great giftes of grace/many cōsolacions/
moche heuenly peas and wonderous fa
miliarite of the blessed presence of god.
Therefore thou saythfull soule prepayre
thy hert to Crist thy spouse/that he may
come to the and dwell in the/ for he sayth
him selfe/who so loueth me shal kepe my
cōmaundement. And my father and I &
the holy gost shal come to hym/and we
shall

shal make in hym oure dwellynge place/
gyue therfore to Cryst fre entre in to thy
berte/ and kepe out all thynges that let-
teth his entre / and whan thou hast hym
thou art riche ynough/ and he onely shal
suffyse to the/and than he shal be thy pro-
pyder and defender and thy saythful hel-
per in euery necessitie / so that thou shalt
nat uede to put thy trust in any other w-
out hym/man is soone chaunged & light-
ly falleth awaye/but Cryst abydeth for-
euer and standeth strongly with his lo-
uer vnto the ende. There is no great trust
to be put in man that is but mortall and
frayle /though he be right moche profy-
table and also moche beloued vnto the/
ne any great heuynes to be take/though
he somtyme turne and be against the/for
they that this day be with the/to morow
maye happen to be agaynst the/& may ofte
turne as dothe the wynde. Put thy full
trust therfore in god/and let hym be thy
loue and drede aboue all thynges/ and he
wyl answer for the & wyl do for the m-
al thynges as shal be most nedeful & most
expedient for the. Thou hast here no pla-
ce of longe abydyng / for where so euer
thou become thou arte but a stranger
and a pilgrime & neuer shalt thou fynde
perfyte

The seconde

perfyte reſte tyll thou be fully onyed to
god / why doſte thou loke to haue reſte
here ſyth this is nat thy reſtyng place/
thy full reſte muſte be in heuonly thyn-
ges/and all erthely thynges thou muſte
beholde as thynges transitory and ſho-
tely paſſyng awaye / and be well ware
thou cleue nat ouer moche to them/leſte
thou be taken with loue of them/and in
the ende perſſhe thereby. Let thy thou-
ght be alwaye bpwarde to god/and dy-
recte thy prayers to Chryſt contynually/
yf thou maye nat for frayltye of thy ſelfe
alwaye occuppe thy mynde in contempla-
cyon of the godhede / be than occupied
with mynde of his paſſyon/ & in his bleſ-
ſyd woundes make the a dwellynge pla-
ce/and yf thou flee deuoutly to the woun-
de of Chryſtes ſyde and to the markes of
his paſſyon thou ſhalte fele great com-
forte in euery trouble/ & ſhalte lytel force
thoughe thou be openly dyſpyſed in the
worlde/and what puel wordes ſo euer be
ſpoken of the they ſhall lytel greue the.
Our mayſter Chryſt was diſpiſed in the
worlde of all men/and in his moſte uede
was forſaken of his acquayntaunce and
frendes/and leſte among ſhames and re-
bukes. He wolde ſuffre wronges and be
nought

nought set by of the worlde/and we wyl
nat that any person do vs wronge ne dis-
praise our dedes. Chyſte had many ad-
uerſaries and backbiters/ and we wolde
haue all to be our frendes and louers.

Howe ſhulde thy patience be crowned in
heuen/ if no aduerſitie ſhulde befall to the
in erthe/ if thou wylte ſuffre none aduer-
ſitie? howe mayſte thou be the frende of
Chyſte? it behoueth the to ſuffre with
Chyſt & for Chyſt/ if thou wylt reygne
with Chyſt. Truly if thou haddeſt ones
entred in to the bloody woundes of Jeſu
and haddeſt there taſted a lytel of his lo-
ue/ thou ſhuldeſt lytell care for lykynges
or myſlykynges of the worlde / but thou
ſhuldeſt rather haue great ioy whā wronges
and reproues were done vnto the/ for
perſyte loue of god maketh a man perſy-
tely to diſpiſe hym ſelfe. The true inwar-
de loue of god that is free fro all inordy-
nate affectyons/ maye anone turne hym
ſelfe freely to god / and lyfte hym ſelfe vp
in ſpyryte in contemplacyon/ and frute-
fully reſte hym in Chyſte. Also he vnto
whome all thynges be eſtimated as they
be / and nat as they be taken and thou-
ghte to be of worldely people / is very
wyſe/ and is rather taughte of god than
of

The seconde

of man. And he that can inwardly lyfte
his mynde bywarde to god/and can lytel
regarde outwarde thynges/medeth nat to
seke for time or place to go to prayers or
to do other good dedes or vertuous occu-
pacions. For the gostly man maye soone
gather hym selfe together and lyre his
mynde in god / for he neuer suffreth it to
be fully occupied in outwarde thynges.
And therfore his outwarde labours and
his worldely occupacions necessarye for
the tyme hyndre hym nat but lytell / for
as they come so he applyeth hym selfe to
them / & referreth them alway to the wyl
of god. More ouer a man that is wel or-
dred in his soule/forseth lytel the unkynde
demeaner of worldelye people / ne yet
theyr proude behauoure. As moche as a
man loueth any worldly thyng more thā
it shulde be byloued/so moche his mynde
is hyndred & letted for the true ordynate
loue that he shulde haue to god / yf thou
were well pouged fro al inordynate af-
fections/than what so euer shulde befall
to the shulde turne to thy gostly profyte
and to the great encreasynge of grace and
vertue in thy soule/ but the cause why so
many thynges displease the and trouble
the/is for thou arte nat yet perfectly deed
to

to the worlde / ne thou arte nat yet fully
seuered fro the loue of earthely thynges/
a nothyng so moche defouleth the soule
as an vncleue loue to creatures / if thou
forsake to be comforted by worldly thynges
outwardly / thou mayst beholde more
perfytely heuenly thynges / and thou shalt
than synge contynually laudes and pray
singes to hym with great ioy & inward
gladnes of herte. The which graunt the
and me the blessyd Trinitie, Amen.

Of meke knowynge of our owne
defautes. The seconde chapi.

Be garde nat moche who is with
the nor who is agaynst the / but
be this thy greatest studye / that
god may be with the in euery thinge that
thou dost / haue a good consciencce and he
shal well defende the / and who so euer he
wyl helpe and defende there may no ma
lyce hyndre ne greue / if thou can be still
and suffre a while / thou shalt withoute
doute se the helpe of god come in thy ne
de / he knoweth the tyme and place howe
to delyuer the / and therefore thou must re
signe thy selfe holly to hym. It pertye
neth to hym to helpe and to delyuer fro
all

The seconde

all confusion. Nevertheless it is ofte tymes moche profitable to vs for the more surer keeping of mekenes/that other men knowe oure defautes and reprove vs of them. whan a man meketh hym selfe for his offences / he lyghtly pleaseth other & lyghtly reconcy leth hym selfe to the that he hath offended. The meke man almygh ty god defendeth and comforteth/ to hym he culynerh hym selfe and sendeth hym great plentie of his grace/to hym also he sheweth his secrettes & lounyngly he draweth hym to hym/& after his oppressyons he lifteth hym vp to glozy. The meke mā whan he hath suffred cōfusiō & reproffe/ is in good peace / for he trusteth in god & nat in the world. Moreover if thou wyle come to the hyghnes of perfectyon/ then ke nat thy selfe to haue any thyng proffited in vertue/till thou can sele mekely in thy herte that thou hast lesse mekenes and lesse verrue than any other hath.

**Howe good it is for a man
to be peassfull.**

The.iiij. chapitre.

First

Herke put thy selfe in peace /
and than thou mayste the ber-
ter pacyfye other / a peassfull
man and a pacient man pro-
fyeth moore to hym selfe / and to other
also / than a man well lerned that is vn-
peassfull. A man that is passionat tur-
neth oftimes good in to puel & lightly by-
leueth the worse parte. But a good peass-
ful man turneth al thing to the best / and
hath suspicion to no man / but he that is
nat cōtent is oft troubled with many sus-
picious & neyther is he quyet hym selfe /
nor yet suffreth he other for to be quyet /
he speketh ofte tymes that he shulde nat
speke / & he omitteth to speke that were
moore expedient to be spoken / he consyde-
reth greatly what other be bounden to do /
but to that that he is bounden to hym selfe
he is ful negligent / haue therfore fyrste a
zele and a respecte to thy selfe & to thyne
owne soule / & than thou mayste the moore
rightwysely & with the moore due ordre of
charitie haue zele vpon thy neyghbours.
Thou art auone redy to excuse thyne ow-
ne defautes / but thou wylte nat here the
excuses of thy bretherne. Truly it were
moore charytable and moore profitable to
the that thou shuldest accuse thy selfe /
and

The seconde

and excuse thy brother/ for if thou wylste
be borne/bere other / beholde howe farre
thou arte yet fro perfite mekenesse & cha-
ritie/whiche can nat be angry with none
but with them selfe. It is no great thing
to be wel conuersaunt with good men &
with tractable men / for that naturally
pleaseth al people/and euery man gladly
hath peas with them & most loueth them
that folowe their appetyte / but to lyue
peasible with euyl men & with frowarde
men that lacke good maners & be vntau-
ght/and that be also cōtrarious vnto vs/
is a great grace and a manly dede & mos-
che to be praysed / for it can nat be done/
but throughe great gostly strength. So-
me persons can be quiet them selfe & also
can lyue quyetly with other / & some can
nat be quyet them self/ne yet suffre other
to be quyet/they be greuous to other/but
they be more greuous to them selfe. And
some can kepe them selfe in good peas / &
can also brynge other to lyue in peas / &
neuerthelesse all our peas whyles we be
in this mortal lyfe/standeth more in me-
ke suffrynge of troubles and of thynges
that be contraryous vnto vs/than in the
nat felynge of them. For no man may ly-
ue here without some trouble. And there-
fore

fore he that can best suffre shal haue most
 peas / and is the very true ouercomer of
 hym self / the lord of the worlde / the fren
 de of Cryst / & the true enherytoure of the
 kyngdome of heuen.

Of a pure mynde and a synple
 entente. The. iiii. chapitre.

MAn is borne by fro erthly thynges
 wth two wyngs / that is to say /
 with playnnes & clennes / playn
 nesse is in the entente / and clennesse is in
 the loue / the good true and playne entent
 loketh towarde god / but the cleue loue ra
 keth assay and raketh his swetnesse. If
 thou be fre from all inordynat loue there
 shall no good dede byndre the / but that
 thou shalt therewith encrease in the way
 of perfection. If thou entende wel & seke
 nothyng but god / & the profite of thyne
 owne soule and of thy neyghbours / thou
 shalt haue great inwarde libertie of myn
 de. And if thy herte be strayte wth god / thā
 euery creature shall be to the a myrroure
 of lyfe and a booke of holy doctryne / for
 there is no creature so lytell ne so byle /
 but that it sheweth and representeth the
 goodnesse of god. Also if thou were with

Imita.

B

inforth

The seconde

inforty in thy soule pure and clene / thou
shuldest than without letting take al thi
ges to the best. A clene hert perfect both
heuch and hell. Suche as a man is i his
conscience inwardly / suche he sheweth to
be by his outwarde cōuersation / if there
be any true ioye i this worlde / that hath
a man of a clene conscience. And if there
be any where tribulation or aguish / an
puell conscience knoweth it best / Also as
iron put i to the fyre is clensed fro ruste /
and is made all clene and pure / right so
a man turnyng hym selfe holly to god is
purged fro slothfulnesse / and todaynly
is chaunged in to a newe man. whan a
man begynneth to were dulle and slowe
to gostly busynesse / than a lytell labour
feareth hym greatly / and than he taketh
gladly outwarde comfortes of the world
and of the fleshe / but whā he begynneth
perfitely to ouercome hym selfe / and to
walke strongely in the way of god / than
he regardeth tho labours but lytell / that
before he thought were right greuous /
and as importable vnto hym.

C Of the knowyng of our selfe.

The. v. chapi.

We may



We maye nat truste moche in
our selfene in our owne wyt
for ofte tymes throughe our
presumpcyon we lacke grace
and right lytell lyght of true
vnderstandyng is in vs/ and that we ha-
ue many tymes we leese throughe our ne-
gligence/ and yet we se nat/ ne we wyl nat
se howe blinde we are. Ofte tymes we to
yuell / and in defence therof we do moche
worle / and somtyme we be moued with
passyon & we wene it be of a zeale to god/
we can quene reprove small defautes in
our neyghbours/ but our owne defautes
that be moche greater we wyl nat se/ we
sele anone and ponde greatly what we
suffre of other / but what other suffre of
vs we wyl nat consydre/ but he that wol-
de wel and rightwysely iuge his owne de-
fautes shulde nat so rigourously iuge the
defautes of his neyghbours. A man that
is inwardly turned to god taketh hede of
hym selfe before all other / and he that
can well take hede of hym selfe / can ly-
ghly be styll of other mennes dedes.
Thou shalte neuer be an inward man
and a deuoute follower of Christ / but
thou can kepe the fro meddelyng of o-
ther mennes dedes and can specially take
hede

The seconde

hede of thyne owne. If thou take hede
holly to god and to thy selfe/the defaults
that thou seest in other & all ytell moue
the. where arte thou whan thou arte nat
present to thy selfe/and whan thou haste
all renne aboute and moche haste consy-
dered other mennes workes? what haste
thou profited therby if thou haue forgot-
ten thy selfe/if thou wylte therfore haue
peas in thy soule and be pcrfytely onyed
to god in blessyd loue/set a parte al other
mennes dedes and oncly set thy selfe and
thyne owne dedes befoze the eye of thy
soule / and that thou seest amysse in the/
shortely reforme it. Thou shalte moche
profite in grace if thou kepe the fre feo al
temporal cures/& it shal hyndze the great-
ly if thou set prync by any temporal thyn-
ges. Therfore let nothyng be in thy sy-
ght by ghe/nothyng great/nothyng le-
kyng ne acceptable to the / but it be pu-
rely god or of god. Thinke al comfortes
vayne that come to the by any creature/
he that loueth god and his owne soule
for god/dispiseth all other loue for he se-
eth wel that god alone whiche is eternal
& incomprehensible/and that fulfylleth
all thynges with his goodnes / is the holl
solace & comfort of the soule/and that he

is the very true gladnesse of herte & none
other but onely he.

Of the gladnesse of a cleane conscience.

The. vij. chapitre.

The glory of a good man/ is the wyl-
nesse of god that he hath a good con-
science/ haue therfore a good conscience
and thou shalt alway haue gladnesse.
A good conscience may bere many wron-
ges and is euer merry and glad in aduer-
sities/ but an euell conscience is alwaye
fretful and vnquiet. Thou shalt rest the
sweetly and blessedly if thyne owne hert
reproue the nat. Be neuer glad but whā
thou hast done wel. euell men haue neuer
perfite gladnesse ne they fele no inward
peas/ for our lord sayth there is no peas
to wicked people/ and though they saye
we be in good peas there shal no euill co-
me to vs/ so who maye greue vs or hurte
vs/ by leue the nat for sodaynly the wrath
of god shal fall vpon them but they amen
de/ and at that they haue done shal turne
to nought/ and that they wolde haue do-
ne shal be budone. It is no greuous thin-
ge to a feruent louer of god to ioy in tri-
bulacion / for all his ioy & glory is to ioy

in the crosse of our lorde Iesu Christ. It
 is a shorte glorie that is gyven by man
 and comenly some heynesse foloweth
 shortly after. The ioye and gladnesse of
 good men is in their owne conscience/ and
 the ioye of rightwylsemen is in god/ and
 of god/ and their ioye is in vertue and in
 good lyfe/ he that desireth the very yfite
 ioye that is euerlastyng/ letteth lytell p
 ce by temporall ioye/ and he that seeketh
 any worldly ioy or dothe nat in his herte
 fully dyspyse it/ sheweth hym selfe open
 ly to loue but lytel the ioye of heuen. He
 hath great tranquillite and peace of hert
 that neyther regardeth prayles ne dys
 prayles/ and he shall soone be perswaded &
 contente/ that hath a good conscience.
 Thou arte nat the better/ for thou arte
 prayled/ ne the worse for thou arte dys
 prayled/ for as thou arte thou arte and
 what so euer be sayd of the thou arte no
 better than almyghy god where is the
 lettyng of mannes herte wyl wythes the
 to be/ if thou beholde wel what thou arte
 inwardly thou shalt nat care moche what
 the worlde speketh of the outward. As an
 seeth the face but god beholdeth the hert/
 man beholdeth the dede/ but god behol
 deth the entente of the dede. It is a great
 token

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token of a meke herte / a man euer to do
 wel and yet to thynke hym selfe to haue
 done but lytell. And it is a great sygne
 of cleuncesse of lyfe & of an inwarde truste
 in god/whan a man taketh nat his com-
 forte of any creature/whan a man seketh
 no outwarde wytynes for hym selfe it ap-
 pereth that he hath holly comytted hym
 selfe to god. Also after the wordes of
 saynt paulc he that commendeth hym
 selfe is nat iustified / but he whome god
 commendeth/and he that hath his myn-
 de alway lyfte vp to god/and is nat bou-
 den with any inordinate affectyon with-
 outfoirth / is in the degre and the lu state
 of a holy and a blessed man.

Of the loue of Iesu aboue all
 thynges. The. viij. chapitre.



Blessed is he that know-
 eth howe good it is to lo-
 ue Iesu / and for his sake
 to dyspyse hym selfe. It
 behoueth the louer of Je-
 su to forsake all other lo-
 ue besyde hym/ for he wyl
 be loved onely aboue all other. The loue
 of

The seconde

of creatures is deceyvable and fayfynge/
but the loue of Iesu is faythfull and al-
wayes abydyng/ he that cleueth to any
creature muste of necessitye fayle as do-
th the creature / but he that cleueth aby-
dyngly to Ihesu Shall be made stable in
hym for ever. Loue hym therefore & holde
hym thy frende/ for whan al other forsake
the/ he wyl nat forsake the/ ne suffre
the finally to perishe. Thou must of ne-
cessitye be departed fro thy frendes and
from al mannes company whether thou
wylte or nat / and therfore kepe the with
thy lord Iesu lyuyng and dyenge and
comyt the to his fidelitie/ and he wyl be
with the and helpe the whan al other for-
sake the. Thy byloued is of suche na-
ture that he wyl nat admyt any other lo-
ue/ for he wyl haue alonely the loue of
thy herte and wyl syt therein as a kynge
in his pper throne. If thou couldest wel
auoyde from the the loue of creatures/ he
wolde alwaye abyde with the and neuer
wolde he forsake the. Thou shalt in ma-
ner finde it al as lost what so euer truste
thou hast put in any maner of thing besi-
de Iesu/ put nat thy trust therefore to such
thinge as is nat but a quyl ful of wynde
or as a holowe stycke whiche is nat able
to

to susteyne the he to helpe the/ but in thy
 most nede wyl deceyue the/ for man is but
 as hay/ and al his glozy is as a flour in
 the felde/ which sodenly vanys/ & flyeth a-
 way. If thou seke hede only to the
 outwarde apparaunce thou shalt soone
 be deceyued/ and if thou seke thy comfort
 in any thing but in Jesu/ thou shalt fele
 therby great spiritual losse. But if thou
 seke in al thynges thy lord Jesu/ thou
 shalt truly fynde thy lord Jesu/ and yf
 thou seke thy selfe thou shalt fynde thy
 selfe/ but that shalt to thyne owne great
 losse/ for truly a man is more greuous &
 more hurtful to hym selfe/ if he seke nat
 his lord Jesu/ than is al the worlde/ and
 more than al his aduersaries may be.

Of the familiar frendship of Jesu

The. viij. chapitre.



When our lord Jesu is p'sent
 al thyng is lykynge/ & no thin-
 ge seemeth hard to do for his
 lone/ but when he is absent/
 al thyng that is done for his
 loue is paynful & harde. when Jesu spe-
 keth nat to the soule there is no faithful
 consolation/ but if he speke but one worde
 onely/

The seconde

onely / the soule feleth great inwarde con-
forte. Dyd nat Mary Magdaleyne crye
soone fro wepyng whan Martha shew-
wed her that her mayster Chyste was
nygh and called her ? yea truely . O that
is an happy houre whan Iesu calleth vs
fro wepyng to ioye of spirite. Remembre
howe drie and howe vndeuous thou arte
without Iesu / and howe vnwyle / howe
bayne / and howe vncouynge thou arte
whan thou desyrest any thyng besyde Je-
su . Trewly that desyre is more hurtfull
to the / than if thou haddest losse all the
worlde . what may this worlde geue the
but through the helpe of Iesu ? To be
without Iesu is a payne of helle . And
to be with Iesu is a plesaunt paradyse .
If Iesu be with the / there maye no ene-
mye greue the / and he that fyndeth Iesu
fyndeth a great treasure / that is better a-
boue all other treasures / & he that leseth
Iesu leseth very moch / & more thā al the
worlde . He is most poore that lyueth w-
out Iesu / and he is most riche that is
with Iesu . It is great conynge to be
well conuersant with Iesu / and to kepe
hym is right great wysdome . Be meke
and peassfull and Iesu shall be with the /
Be deuout and quiete / and Iesu wyl a-
byde

byde with the. Thou mayste anone dry-
ue awaye thy lord Iesu and icke his gra-
ce / yf thou apply thy selfe to outwarde
thynges / and if throughe neglygence of
thy selfe thou lese hym / what frende shalt
thou than haue? without a frende thou
mayste nat longe endure / and if Iesu be
nat thy frende most before al other / thou
shalt be very heuy and desolate / and be
lesse without all persyte friendship / and
therfore thou dost nat wisely if thou trust
or relye in any other thyng beside hym /
we shoulde rather chese to haue all the
worlde agaynst vs than to offende god /
and therfore of all that be to the life and
dece let thy lord Iesu be to the moste
lese and deere and moste specially belo-
ued to the above al other and let al other
be beloued for hym and he onely for hym
selfe / Iesu is onely to be beloued for him
selfe / for he onely is proued good and
faythfull before al other frendes / in hym
and for hym bathe enemyes and frendes
are to be beloued / and before al thynges
we oughe mekely with all bytygence to
praye vnto hym that he maye be beloued
and honoured of all his creatures.
Neuer coneyt to be singularly loued nor
singularly comended / for that belongeth
onely

The seconde

onely to god/which hath none lyke bnt
hym/ and desire nat that any thyng be oc
cupied with the in thy hert/ ne that thou
be occupied w loue of any creature / but
that thy lord Iesu may be in the and in
euery good man & woman. Be pure and
clene withisforth without lettynge of any
creature as nigh as thou can/ for it beho
meth the to haue a right clene and a pure
hert to Iesu / yf thou wylte knowe & fele
how swete he is/ & verily thou mayst nat
come to that puritie/ but thou be preuen
ted & drawen through his grace / & that
all other thynges set aparte/ thou be in
wardly knyt & oned to him/ whā the gra
ce of god cometh to a man/ than is he ma
de mighty and stronge to do euery thyng
that belougeth to vertue. & whā grace
withdraweth/ thā is he made weyke and
feble to do any good dede / & is in maner
as he were left onely to payne & punish
mentes/ And if it happen so with the/ yet
desperre nat overmoch therfore/ nor leue
nat thy good dedes vildone/ but stande al
way strongly after the wyl of god / and
turne al thynges that shal come to the to
the laude & prayses of his name / for
after wynter cometh somer/ and after the
night cometh the day / and after a great
tempest

tempest sheweth agayne right clere and
plesaunt wether.

Of the wantyng of all solace
and confort. The. ix. cha.



Is no great thing to dis-
pise mānes comforte whā
the cōforte of god is pre-
sent/ but it is a great thyn-
ge and that a ryght great
thing a man to be so strou-
ge in spirite that he maye
bere the wantyng of them bothe/ and for
the loue of god and to his honour co ha-
ue a redy wyl to bere as it were a desola-
cion of spirite/ and yet in nothinge to se-
ke hym selfe ne his owne merites / what
profe of vertue is it if a man be mery & de-
uoute in god whan grace cometh and vi-
siteth the soule/ for that houre is desired
of euerie creature / he rydeth right saccely
whom the grace of god breeth and sup-
porteth / & what meruayle is it yf he fele
no burden that is borne by by hym that
is almyghty and that is ledde by the so-
uerayne guyde that is god hym selfe/ we
be alwaye glad to haue solace and con-
solacion but we wolde haue no tribula-
cion/ ne we wyl nat lightly cast from vs
the

The seconde

the false loue of oure selfe. The blessed
martyr saynt Laurence through the lo-
ue of god myghtely ouercame the loue of
the world & of hym selfe / for he dispised
al that was lykynge and delectable in the
world / & Sixtus the pope whom he most
loued for the loue of god he suffred meke-
ly to be taken from hym / and so through
the loue of god he ouercame the loue of
man / and for mannes comforte he chose
rather to folowe the wyll of god / do thou
in lyke wyse & lerne to forsake some neces-
sarie & some welbeloued frende for the lo-
ue of god / & take it nat greuously whan
thou arte lefte or forsaken of thy frende /
for of necessite it behoueth worldly fren-
des to be disseuered. It behoueth a man
to fight longe & myghtely to stryue with
hym selfe or that he shal lerne fully to ouer-
come hym selfe / and or that he shal frely &
redyly set all his desyres in god. whan a
man loueth hym selfe & moche trusteth
to hym selfe / he falleth anone to mannes
cōfortes / but the very true loue of Crist
& the diligent folower of vertue falleth
nat so lightly to them ne seeketh nat mo-
che suche sensible swetnes ne suche bodily
delites / but rather is glad to suffre great
harde labours and paynes for the loue of
Crist.

Tryste. Neuerthelesse whan godly coma-
 forte is sent to the of god take it mekely
 and gyue thankynges mekely for it / but
 knowe it for certayne that it is of the gre-
 at goodnes of god that sendeth it to the/
 & nat of thy deseruyng / & loke thou be
 nat lyfte bp therfore in to pryde / ne that
 thou ioye nat moche therof ne presume
 nat vayne therin / but rather that thou
 be the more meke for so noble a gyfte / &
 the more ware and the more fereful in all
 thy werk / for that time wyl passe away
 and the tyme of temptacyon wyl shortly
 folow after. whan comferte is withdrawn
 dyspayre nat therfore / but mekely and pa-
 ciently abide the visitacion of god / for he
 is able & of power to gyue the more gra-
 ce and more gostely comferte than thou
 haddest fyrst. Suche alteracion of grace
 is no newe thinge / ne no straunge thinge
 to them that haue had experyence in the
 waye of god / for in great sayntes and in
 holy prophetes was many tymes soun-
 de lyke alteracyon / wherfore the pro-
 phete Dauid saythe. (Ego dixi in habun-
 dancia mea non mouebo in eternum.)
 that is to saye. whan Dauid had ha-
 bundaunce of gostely comferte he sayde
 to oure lord / that he trusted he shulde
 neuer

The seconde

neuer be remoued fro suche comfort/ but
after whan grace withdrew he sayd.
(*Quertisti faciem tuam a me et factus sum
conturbatus.*) that is. O lord thou hast
withdrawen thy gostly comfortes fro me
and I am lefte in great trouble and heu-
nesse/ and yet neuerthelesse he dyspayred
nat therfore/ but prayed hertely vnto our
lorde and sayd. (*Ad te domine clamabo
et ad deum meum deprecabor.*) that is to say.
I shal busely crye to the lorde/ and I shal
mekely pray to the for grace & comforte.
And anone he had the effecte of his pray-
ers as he wytnesseth hym selfe sayenge
thus. (*Audiuit dominus et misertus est
mei dominus factus est adiutor meus.*)
that is to saye. Our lord hath herde my
prayer/ & hath had mercy vpon me & hath
nowe agayne sent me his helpe and gost-
ly comforte. And therfore he sayth after-
warde/ lord thou hast turned my sorowe
I to ioye/ and thou hast belapped me with
heuenly gladnesse / and if almyghy god
hathe thus done with holy sapntes/ it is
nat for vs weyke and feble persons to dis-
payre though we somtyme haue feruour
of sprite and be somtyme lefte colde and
boyde of deuorion. The holy gost goth &
cometh after his pleasure/ and therfore
the

the holy man Job sayth/ lord thou greatly
prouest thy louer in the morow-
tide/ that is to say/ in the tyme of cōforte/
and sodaynly thou prouest hym / that is
to saye/ in withdrawyng suche cōfortes
from hym/ wherein than maye I trust/ or
in whom may I haue any cōfidence/ but
onely in the great endlesse grace & mercy
of god. For why/ the cōpany of good me-
ne the felowshyp of deuout brethren and
faithfull frendes / ne the hauyng of holy
boke or of deuout tretises/ ne yet the he-
ryng of swete songes or of deuout ymp-
nes may lytell auncyle/ & bring forth the but
lytel cōforte to the soule / whan we are
lefte to our owne feylytye and pouertye.
And whan we be so lefte/ there is no bet-
ter remedy but patience with a hōle re-
signyng of our owne wyl to the wyl of
god. I neuer founde yet any religious
person so pite/ but that he had somtyme
absentyng of grace or some mynyshyng
of feruoure/ and there was neuer yet any
saynt so hyghly rauyshed / but that he
first or last had some temptation. He is
nat worthy to haue the high gyfte of cō-
templation/ that hath nat suffred for god
some tribulation. The temptations go-
ing before/ were wout to be a sothfast to-

The seconde

ken of heuenly comforte shortly cōpyng
after. And to them that be founde stable
in their temptations/ is promysed by our
lorde great consolation / and therfore he
sayth thus. He that ouercometh I shall
gyue hym to eate of the tree of lyfe. He-
uenly cōforte is somtyme gyuen to a mā
that he may after be more stronge to suf-
fer aduersities/ but after foloweth temp-
tation that he be nat lyfte vp in to pride/
and thynke that he is worthye suche con-
solation. The goostly enemy slepeth nat
ne the flesshe is nat yet fully mortified/
and therfore thou shalt neuer cesse to p-
payre thy self to goostly batayle/ for thou
hast enemyes on euery syde / that euer
wyl be redy to assaile the/ and to let thy
good purpose all that they can.

Of yeldyng thankes to god for
his manypolde graces.

The. x. cha.



By schelt thou rest here/ syth
thou art borne to labour/ dis-
pose thy selfe to patience ra-
ther than to comforte/ to bere
the crosse of penaunce rather
than to haue gladnesse? what temporall
man

man wolde nat gladly haue spirituall cō-
fortes if he myght alway kepe them / for
spiritual cōfortes excede ferre al worldly
delites & al bodily pleasures / for al world-
ly delytes be eyther foule or vayne / but
gostly delites are onely iocunde & honest /
brought forth by vertues & sent of god in
to a cleane soule. But suche comfortes no
man may haue whā he wolde / for the ty-
me of temptation tarieth nat longe. The
false libertie of wyl & the ouermoch trust
that we haue in our selfe / be moche cōtra-
ry to the heuenly visitacions. Our lord
doth wel i sendyng such cōfortes / but we
do nat wel / whan we yelde nat al the thā-
kes therfore to hym agayn. The greatest
cause why the giftes of grace may nat ly-
ghtly come to vs is for we be vnhynde to
the gyuer & yelde nat thanks to hym frō
whom all goodnes cometh. Grace is al-
way gyuen to them that be redy to yelde
thanks therfore agayne. And therfore
it shal be takē from the proude man that
is wonte to be gyuen to the meke man / I
wolde none of that cōsolacion that shulde
take fro me cōpunction / ne I wolde none
of that contemplacyon that shulde lyfte
my soule in to presumption. Euery by-
ghe thyng in syght of man is nat holy /

The seconde

ne euery desire is nat cleue & pure/ ne euery
thyng swete thing is nat good/ ne all that is
lese & dere to man/ is nat alway plesant
to god. we shall therfore gladly take su-
che gyftes/ wherby we shall be the more re-
dy to forsake our selfe & our owne wyll.
he that knoweth the comforts that come
through the gifte of grace/ & knoweth al-
so howe sharpe & paynfull the absterge
of grace is/ shall nat dare thynke that a-
ny goodnesse cometh of hym selfe/ but he
shall openly confesse/ that of hym selfe he
is poore & naked of all vertue/ yelde ther-
fore to god that is his/ & to thy selfe that
is thine / that is to saye / thanke god for
his manyfolde graces/ & blame thy selfe
for thy offences. Holde in the alwaye a
sure grounde & a sure foundation of meke-
nesse/ & than the highnesse of vertue shall
shortely be gyuen vnto the/ for the highe-
towre of vertue may nat long stande/ but
it be borne vp with the lowe foundation
of mekenesse. They that be most great in
heuen / be leest in their owne sight / & the
more glorious they be/ the meker they are
in them selfe / full of truthe & of heuenly
ioye / nat desirous of any baynglorie or
praisynge of mā. Also they that be ground-
ly stabled & conformed in god / may in no
wyse

wylse be lyfte vp in to pride/ & they that ascribe all goodnesse to god / seke no glory ne bayne praynges i the worlde/ but they desire onely to ioye & to be glorified in god/ & desire in hert that he may be honoured/ lauded/ & prayled aboute all thynges/ bothe in hym selfe & in all his sayntes/ & that is alway the thyng that gylt men most coueyte & most desire to bringe about/ be thou louyng & thankfull to god for the lest benefite that he gyueth the/ & than thou shalt be the more apte & the more worthy to receyue of hi more greater benefites. Thynke the lest gifte that he gyueth gret/ & the most dispisable thynges/ take as speciall giftes & as great tokens of loue/ for if the dignitie of the gyuer be well considred/ no gifte that he gyueth shall seme lytell. It is no lytell thyng that is gyuen of god/ for though he seide payne & sorowe / we shulde take them gladly & thankfully/ for it is for our gostly helth all that he suffereth to come vnto vs. If a man desire to holde the grace of god/ be he kynde and thankfull for suche grace as he hath receyued/ patient whan it is withdrawen / pray he deuoutly that it may shortly come agayne/ & than be he meke & lowe in spirite/ that he lese it nat

The seconde
agaync throughe his presumption and
pride of herte.

Of the small nombre of the louers
of the crosse. The. xi. chapitre.



Xpus hath many louers
of his kyngdom of heuen
but he hath fewe berers of
his crosse/many desire his
consolacion / but fewe de-
sire his tribulacion/he fin-
deth many felowes at cryg-
and drinkynge / but he fyndeth fewe that
wyl be with hym in his abstinence and
fastynge. Al men wolde ioy with Christ/
but fewe wyl any thing suffre for Christ/
many folowe hym to the brekinge of his
brede for theyr bodyly refection/but fewe
wyl folowe hym to drynke a draught of
the chalyce of his passyon. Many mer-
uayle and honour his myracles / but few
wyl folowe the shame of his crosse and of
his other villanyes/ many loue Jesu as
longe as no aduersitie followeth to them
and can prayse hym and blesse hym whā
they receyue any benefayte of hym/but if
Jesu a lytell withdrawe hym fro them &
a lytel

a lytel forsaaketh them anone they fall to
some great grubbgyne v2 to ouer great
dejection or in to open desperation / but
they that loue Iesu purely for hym selfe
and nat for theyr owne profite nor como-
ditie / they blesse hym as hertely i tempta-
cion and tribulacion & in al other aduer-
sities as they do in tyme of consolacyon.
And if he neuer sent them consolacyon /
yet wolde they alway laude hym & pray-
se hym. O howe moche maye the loue of
Iesu do to the helpe of a soule if it be pu-
re and cleue nat myrte with any inordina-
te loue to hym selfe / truely nothyngc mo-
re. May nat they than that euer loke for
worldly comfortes and for worldly cons-
olacions be called worldly marchaun-
tes & worldly louers rather than louers
of god / do they nat openly shewe by their
dedes that they rather loue the selfe thā
god? yes truely. O where may be founde
any that wyl serue god frely and pu-
rely without lokinge for some rewarde
for it a gayne. And where may be founde
any so spiritual / that he is clerely deliue-
red and berafte from loue of hym selfe /
and that is truely poore in spirite and is
holly auoyded from loue of creatures.

I trowe none suchc can be founde but
it be

The seconde

it be ferre hens & in ferre countrees / if a
man geue all his substance for god / yet
he is nought / and if he do great penance
for his synnes / yet he is but lytell / and if
he haue great compunge and knowlege /
yet he is ferre from vertue / and if he haue
great vertue and brennyng deuocyon /
yet moche wanteth hym / and that is spe-
cially one thyng / whiche is most necessa-
rie to hym. what is that / that al thynges
forsaken and hym selfe also forsaken / he
go clerely out frome hym selfe and kepe
no thyng to hym selfe of any priuate lo-
ue / and whan he hath done al that he ou-
ght to do / that he fele in hym selfe as he
had nothyng done / ne that he thynke it
nat great that some other myght thynke
great / but that he thynke hym selfe truly
as he is an vnpofitable seruaunt / for the
auctoure of trouthe our sayour Chryst
sayth / whan ye haue done all that is co-
maunded you to do / yet say that ye be but
vnpofitable seruautes. Tha he that can
thus do maye wel be called poore in spi-
rite and naked of priuate loue / & he maye
wel say with the prophete Dauid. I am
onyed in god and am poore and meke in
herre. There is none more riche / none mo-
re free / ne none of more power / tha he that
can

can forlake hym selfe & all passynge thynges/and that truly can holde hym selfe to be lowest and bylest of all other.

Of the way of the crosse/ and howe profitable patience is in aduersitie. The. xij. chapitre.



The wordes of our saviour be thought very harde and greuous whan he saythe thus/forlake your selfe/take the crosse & folowe me. But it shal be moche more greuous to here these wordes at the last iugement. So ye fro me ye cursed people in to the fyre that euer shal laste/but tho that nowe gladly here and folowe the wordes of Christ/wherby he counselyleth them to folowe hym/shal nat than nede to drede for heying those wordes of euerlastynge dāpnacyon. The signe of the crosse shal appere in heuen whan our lord shal come to iuge the worlde/ & the seruantes of the crosse whiche conformed the selfe here in this life to Christ crucified on the crosse/shall go to Christ theyr iuge with great fayth and truste in hym/why doste thou than drede to take this

The seconde

this crosse syth it is the very waye to the
kyngdom of heuē & none but that. In the
crosse is helth / in the crosse is lyfe / in the
crosse is defence fro our enemyes / in the
crosse is infusion of heuently sweetnes / in
the crosse is the strenght of mynde / the top
of spirite / the highnes of verue / & the ful
pfection of al holynes / & there is no helth
of soule nor hope of euerclastyng lyfe / but
through verue of the crosse. Take ther-
fore the crosse & folowe Iesu & thou shalt
go i to the lyfe euerclastyng / he hath gone
before the verynge his crosse / & dyed for
the vpon the crosse / that thou shouldest in
lyke wyse bere with hym the crosse of pes-
naunce & of tribulacion / & that thou shouldest
be redy lyke wyse for his loue to suf-
fer deathe if neede requyre as he hath done
for the. If thou dye with hym thou shalt
lyue with hym / & yf thou be felowe with
hym in payne / thou shalt be with hym in
gloype. Beholde than howe in the crosse
standeth al & howe in dyeng to the world
lieth al our helth / & that there is no other
waye to lyfe & to true inward peace but
the way of the crosse & of dayly mortify-
eng of the body to the spirite. So whe-
ther thou wylt & seke what the lyst and
thou shalt neuer fynde above the ne be-
neath the /

neth the/ within the ne without the/ mo-
 re highe/ more excellēt/ ne more sure way
 to Christ/ than the way of the crosse/ dis-
 pose euery thyng after thy will / & thou
 shalt neuer fynde but that thou must of
 necessitye suffer what suffre / eyther with thy
 will or agaynst thy will / & so thou shalt
 alwaye fynde the crosse / for either thou
 shalt fele payne in thy body / or i thy sou-
 le thou shalt haue trouble of spiryte /
 thou shalt be sōtyme as thou were forsā-
 ke of god / sōtyme thou shalt be bered
 with thy neighboure / & that is yet more
 paynfull / thou shalt sōtyme be greuous
 to thy selfe / & thou shalt fynde no meane
 to be deliuered / but that it behoueth the
 to suffre tyll it shal please almighty god
 of his goodnesse otherwise to dispose for
 the / for he will that thou shalt lerne to
 suffre tribulation wout cōsolation / that
 thou mayst therby lerne holly to submyt
 thy selfe to him / and by tribulation to be
 made more meke than thou were fyrste .

No man feeleth the passion of Christe
 so effectuouslye / as he that feeleth lyke
 payne as Christ dyde . This crosse is al-
 waye redy / and euerywhere it abyedeth
 the / and thou mayst nat see it ne fully
 escape it where so euer thou become / for
 where

The seconde

where so euer thou become thou shalt be-
re thy selfe aboute wth the & so thou shalt
alwaye synde thy selfe. Turne the where
thou wylte aboute the & beneth the/with-
in the and without the / and thou shalt
synde this crosse on every syde / so that it
shal be necessary for the that thou alway
kepe the in pacience / & that it behoueth
the to do if thou wilt haue inwarde peace
and deserue the perpetuall crowne in he-
uen / if thou wylte gladly bere this crosse
it shal bere the / and it shall brynge the to
the ende that thou desyrest / where thou
shalt neuer after haue any thyng to suf-
fer. And if thou bere this crosse agaynst
thy wyll thou makest a great burden to
thy selfe / and it wyl be the moze greuous
to the / and yet it behoueth the to bere it / &
if it happen the to put alwaye one crosse /
that is to saye one tribulation / yet sure-
ly another wyll come and happely moze
greuous than the fyrste was. Trowest
thou to escape that neuer yet any mortal
man myghte escape / what saynt in this
worlde hath ben without this crosse and
without some trouble. Truly our lord
Iesu was nat one houre without some
sorrowe and payne as longe as he lyued
here / so it behoued hym to suffre de the &
to

to ryle agayne and so to entre in to his
glorie/ & howe it is than that thou sekest
any other way to heuen than this playn
hyghe waye of the crosse. All the lyfe of
Christe was crosse and martyrdome and
thou sekest pleasure and ioy. Thou erreth
greatly if thou seke any other thyng than
to suffre. For al this mortal lyfe is ful of
miseries and is al beset aboute and mar-
ked with crosses/ & the more hyghly that
a man profiteth in spirite the more payn-
ful crosses shal he fynde/ for by the soth-
fastnes of Christes loue wherein he dayly
increaseth/ dayly appereth vnto hym mo-
re and more the payne of this exile. But
neuertheles a man thus vexed with pay-
ne is nat leste holly without al comfort/
for he seeth wel that great frute & hyghe
rewarde shal growe vnto hym by the de-
rynge of his crosse. And whan a man fre-
ly submytteth hym selfe to suche tribula-
cion/ than al the burden of tribulacion is
sodaynly turned in to a great trust of he-
uenly cōsolacion/ and the more the fleshe
is punysshed with tribulacion/ the more
is the soule strenghted dayly by inwarde
consolacion/ and somtyme the soule shal
fele suche comforte in aduersitytes/ that
for the loue and desyre that it hath to be
confo: s

The seconde

conformed to Chyſte crucyſyed it wolde
nat be without ſorowe and trouble/ for it
coſidereth wel that the moze that it may
ſuffre for his loue here/ the moze accepta-
ble ſhal he be to hym in the lyfe to come.
But this workyng is nat in the power of
man but throughe the grace of god/ that
is to ſaye/ that a feaple man ſhulde take a
loue that his bodyly kynde ſo moche ab-
hozeeth & fleeth/ for it is nat in the power
of man/ gladly to bere the croſſe / to loue
the croſſe/ to chaſtice the body/ & to make
it burome to the wyl of the ſpynge/ to ſee
honours gladly/ to ſuſtayne reſpreſſes/ to
diſpiſe hym ſelfe and to conuerſe to be diſ-
piſed/ paciētly to ſuffre aduerſities with
al diſpleaſures therof / and nat to deſyre
any maner of proſpitye in this worlde / yf
thou truſte in thy ſelfe thou ſhalte neuer
brynge this matter aboute / but yf thou
truſte in god/ he ſhall ſende the ſtrengthe
from heuen / and the worlde & the fleſhe
ſhall be made ſubgette to the: yea / and yf
thou be ſtrongly armed with ſaythe and
be marked with the croſſe of Chyſte as
his houſholde ſeruaunt / thou ſhalte nat
nede to fere thy goſtly enemye for he ſhall
also be made ſubgette to the ſo that he
ſhall haue no power agaynſte the. poſe

pose thy selfe therfore as a true faythful
seruaunt of god to bere masfully the crosse
of thy lord Iesu / that for thy loue was
crucified vpon the crosse / prepayre thy
selfe to suffre all maner of aduersitytes &
discomodities in this wretched lyfe/for so
shal it be with the where so euer thou hye
de the/and there is no remedye to escape/
but that thou kepe thy selfe alway in pa
cience/if thou desyre to be a dere & a wel
beloued frende of Christ d:ynke affectu
ously with hym a draught of the chalyce
of his tribulacion. As for consolacions
commyt them to his wyll that he orde
them as he knoweth mosse expedient for
the/but as for thy selfe/and for as moche
as in the is/dispose the to suffre and whā
tribulacions come take them as speciall
consolacions sayenge with the apostle
thus / the passions of this worlde be nat
worthy of them selfe to bypnye vs to the
glozy that is ordeyned for vs i the lyfe to
come/& that is true though one mā alone
myght suffre as moch as al men do suffre/
whan thou comest to that degre of pacie
ce that tribulacion is swete to the & that
for the loue of god it is sauoury & plesāt
i thy sight/thā mayst thou trust that it is
wel w the/& that thou arte in good estare
for

The seconde

For thou haste founde paradise in eethe,
 But as longe as it is greuous to the to
 suffre & thou sekest to fle/so long it is nat
 wel with the/ne so longe thou arte nat in
 the persyte waye of pacience / but if thou
 couldest byrge thy selfe to that estate
 that thou shuldest be at / that is to suffre
 gladly for god & to dye fully to the worl-
 de / than it shulde shortly be better with
 the and thou shuldest finde great peace/
 but yet al thoughe thou were rapte with
 Paule in to the thyrde heuen/ thou shul-
 dest nat therfore be sure without all ad-
 uersite/ for our saynour spekyng of saint
 Paule after he had ben rapte in to heuen
 sayd thus of hi/ I shall shewe hym howe
 many thinges he shal suffre for me. To
 suffre therfore remayneth to the yf thou
 wylte loue thy lord Iesu and serue hym
 perpetually/wolde to god that thou we-
 re worthy to suffre somwhat for his loue
 O howe great ioye shulde it be to the to
 suffre for hym / what gladnesse to all the
 sayntes of heuen / and howe great con-
 fenge to thy neyghboure/al men comende
 pacience/and yet fewe men wyl suffre.
 Rightwisly thou oughtest to suffre some
 lytell thinge for god that sufferest moche
 more for the worlde. And knowe this for
 certayne

scetapne that after this bodily deeth/ thou
shalte yet lyue / and the moze that thou
canst dye to thy selfe here / the moze thou
begynnest to lyue to god. No man is ap-
te to receyue the heuenly rewardes / but
he haue fyrste lerned to bere aduersities
for the loue of Christ / for nothyng is mo-
re acceptable to god / nor moze profitable
to mā in this worlde thā to be glad to suf-
fer for Christ / in so moche that if it were
put in thy election / thou shouldest rather
chewse aduersitie thā prosperitie / for thā
by the patient suffryng / therof thou shouldest
be the moze like to Christ & the moze
confermed to al his sayntes. Our meryte
and our perfection of lyfe standeth nat in
cōsolacions and swetenes / but rather in
suffryng of great greuous aduersities &
tribulacions. For if there had ben any ne-
rer or better way for the helth of mannes
soule than to suffre / our lord Iesu wolde
haue shewed it by wordes / or by exāples.
But for there was nat / therfore he open-
ly exorted his disciples that folowed him
and al other that despyed to folowe hym /
to forsake theyr owne wyll and to take
the crosse of penauce & folow hym. Say-
eng thus / who so wil come after me / for-
sake he his owne wyll / take he the crosse

The thynde
and folowe he me. Therefore all thynges
serched and red be this the final conclus-
sion / that by many tribulacions it beho-
ueth vs to entre in to the kyngdom of he-
uen / to the whiche byngge vs oure lord
Jesus. Amen.

Thus endeth the seconde boke. And
here foloweth the thynde.

Of the inward spekyng of
Christ to a faythful soule.
The fyrst chapitre.



Shal take hede sayth a de-
uoute soule and I hat he-
re what my lord Jesu shal
speke i me. Blessed is that
man whiche hereth Jesu
spekyng in his soule and
that taketh of his mouthe
some worde of comforte / and blessed be
tho eeres that here the secrete rownyngs
of Jesu / and hede nat the deceptfull row-
nynges of this worlde / and blessed be the
good playne eeres that hede nat the out-
warde speche / but rather take hede what
god spekerh and rekerh withynforth in
the

boke.

Jo. Iviij.

the soule. Blessyd be tho eyen also that
be wyt fro syght of outwarde vanities
and that take hede to the inward mo-
uynge of god. Blessyd be they also that
gete them vertues and prepayze them by
good bodily and goostly werkes to re-
ceyue dayly more and more the secrete in-
spiracions & inward techynge of god.

Also blessyd be they that set them selfe
holly to serue god and for his seruyce set
aparte al lettynge of the world. O thou
my soule take hede to that is sayd before/
and wyt the dores of thy sensualitie that
are thy. v. wyttes/that thou mayste here
inwardly what oure lord Iesu spekerh
in thy soule. Thus sayth thy beloued/I
am thy helthe/I am thy peace/I am thy
lyfe/kepe the with me & thou shalte fynde
peace in me/for sake the loue of transito-
rie thinges and seke thinges that be euer
lastynge / what be all temporall thinges
but deceyuable/and what may any crea-
ture helpe the wth thy lord Iesu for sake
the. Therefore al creatures and al world-
ly thinges forsaken and lefte / do that in
the is/to make the plesaunt in his syght/
that thou mayste after this lyfe come to
the euerlastynge lyfe in the kyngdome of
heuen. Amen.

I. iij.

Howe

The thyrde

Howe almighty god spekech inwardly to mannes soule withoute sounde of wordes.

The. ii. chapi.

Speke lord / for I thy seruante am redy to here the. I am thy seruant gyue me wysdome & vnderstandyng to knowe thy cōmaundemētes. Borne my herte to folowe the wordes of thy holy techynges that they may distyll in to my soule as dewe in to the grasse. The children of Israel sayd to Moyses / speke thou to vs & we shall here the / but let nat our lord speke to vs / lest hapely we dye for drede / nat so lord nat so I beseeche the / but rather I aske mekely with Samuell the prophete / that thou vouchsafe to speke to me thy self / & I shall gladly here the. Let nat Moyses ne none other of the pphetes speke to me / but rather thou lord that arte the inward inspirour & gyuer of lyght to all pphetes / for thou ouely without them mayst fully enforme me & instructe me / they without the may lytell ppyte me. They speke thy wordes / but they gyue nat the spirite to vnderstāde the wordes. They speke sayre / but if thou be still they kyndell nat the

boke.

Jo. Iviij.

the herte. They shewe fayre letters/ but
thou declarest the sentence. They bring
forth great highe mysteries/ but thou o-
penest therof the trewe vnderstandyng.
They declare thy cōmaundementes/ but
thou helpest to pforme the. They shewe
the way/ but thou gyuest cōfort to walke
therin. They do all outwardly/ but thou
stumpnest & inforcest the herte within.
They water onely woutforth/ but thou
gyuest the inwarde growyng. They crye
al i wordes/ but thou gyuest to the herers
vnderstandyng of the wordes that be her-
de/ let nat Moyses therfore speke to me/
but thou my lord Iesu that art the euer
lastyng truth/ lest hapely I dye & be ma-
de as a man without frute/ warned with
outforth & nat enflamed within / & so to
haue the harder iugement/ for that I ha-
ue herde thy worde & nat done it/ known
it & nat loued it/ beleued it & nat fulfyll-
ed it. Speke therfore to me thy selfe / for I
thy seruaunt am redy to here the. Thou
hast the wordes of eternall lyfe / speke
them to me to the full cōfort of my soule
and gyue me amendement of all my lyfe
passe/ to thy ioye/ honour/ and
glorie euerlastyngly.

A M E N.

I. iij.

That

The thyrde

That the wordes of god are to be herde with great mekenes/ & that there be but fewe that ponder them as they ought to do. The thyrde chapitre.

MI sonne sayth our lord here my wordes & folowe them for they be most swete / ferre passyng the wysdom and connyng of al philosophers & of all the wyse men of the worlde. My wordes be spiritual and goostly/ and can nat be fully comprehended by mannes wytte / ne they are nat to be turned ne to be applyed to the vayne pleasure of the heret/ but are to be herde in scilence with great mekenesse and reuerence/ and with great inward affection of the hert/ & also in great rest & quietnesse of body & of soule. O blessed is he lord/ whom thou enformest & teachest / so that thou mayst be meke & mercyfull lord vnto hym in the pucell day/ that is to say/ in the day of the moost dredfull iugement/ that he be nat than lefte desolate and cōfortlesse in the lande of dampnation. Than saith our lord agayne/ I haue taught prophetes fro the begynnyng/ and yet I cesse nat to speke to euery creature/ but maun be dese
and

and wyl nat here / & many here the worlde
more gladly than me / and more lyghtly
folowe the appetite of the fleshe / tha the
pleasure of god . The worlde promyseth
temporall thynges of small valure / & yet
he is serued with great affection / but god
promyseth hyghe thynges and thynges
eternall and the hertes of the people be
slowe and dull . ¶ who serueth & obeyeth
god in al thynges with so great desyre as
he doth the worlde and as worldly pryn-
ces be serued and obeyed I trowe none /
for why / for a lytell prebende great tour-
neys be taken / but for the life euerlasting
the people wyl scarcely lyfte theyr fete
ones fro the grounde . A thinge that is of
smal prynces many times is busely sought /
& for a peny is somtyme great stryfe / and
for the promys of a lytel worldly profite
men eschewe nat to swynke and sweate
bothe daye and nyghte / but alas for so-
rowe for the goodes euerlastyng and for
the rewarde that maye nat be esteemed by
mannes herte / and for the hyghe honour
and glorie that neuer shall haue ende .
¶ Men be slowe to take any maner of pay-
ne or labour / be thou therfore ashamed
thou slowe seruaunte of god that they be
founden more redye to werkes of dethe /
than

The thirde

than thou to workes of lyfe / & that they
ioye more in banytie than thou i trowth /
and yet they be oft deceyued of that that
they haue most trust in / but my promyse
deceyueth no man / ne leaueth no mā that
trusteth in me without some cōfort / that
I haue promysed I wyll yfōrme / & that
I haue sayd I wyll fulfyll to euey per-
sone / so that they abyde faithfull in my
loue & dyede vnto thende / for I am the re-
warder of all good men / & a stronge pro-
uer of all deuout soules. write my wordes
therfore in thy herte diligently / and ofte
thynke thou vpon them / & they shalbe in
tyme of temptation moche necessary vnto
the / that thou vnderstandest nat whan
thou reddest it / thou shalte vnderstande in
tyme of my visitation. I am wout to vi-
site my seruauntes in diuauer of wayes
that is to say / with temptation and with
consolation / and two lessons dayly I re-
de vnto them / one wherby I rebuke their
vices / another wherby I styre the to en-
crease in vertues / and he that knoweth
my wordes and dispiseth the / hath that
that shal luge hym at the laste day.

C A prayer to optayne the grace of
deuotion. The. iiii. cha.

D lozde



Lorde Iesu thou arte all my
 riches / & al that I haue I ha-
 ue it of the / but what am I
 lorde that I dare thus speke
 to the / I am thy poorest ser-
 uant and a worthe moost abiecte / more
 pore & more dispilable tha I can or dare
 say. Behold lord that I am nought / that
 I haue nought / & of my felfe I am nou-
 ght worth / thou arte onely good / ryght-
 wylle & holy / thou ordrest al thynges / thou
 gyuest all thynges / and thou fulfyllest all
 thynges with thy goodnes / lehynges ones-
 ly the wretched synner bareyne & voyde
 of heuently comforte. Remembre thy mer-
 cyes and fylle my herte with thy many-
 folde graces / for thou wylte nat that thy
 werkes in me be made in vayne. Howe
 may I bere the miseries of this lyfe / but
 thy grace and mercy do comforte me ther-
 in. Turne nat thy face fro me / differre nat
 thy visityng of me / ne withdraue nat thy
 comfortes fro me / lest happely my soule
 be made as drye erthe withoute the wa-
 ter of grace & as it were a thyng vnprou-
 fitable to the. Teche me lorde to fulfyll
 thy wyl and to lyeue mekely and worthe-
 ly before the / for thou arte al my wysdom
 & conynge / & thou arte he that knowest
 me

The thyrde

me as I am / & that knewest me before the
worlde was made / & before that I was
borne or brought in to this lyfe.

Thows we ought to be conuersaunt
before god in trouthe & mekenes.

The. v. chapitre.

O Sonne sayth our lord Iesu/
walke before me in trouthe and
mekenes / and seke me alway in
simples & in playnes of herte. He that
walketh in trouthe Shall be defended fro
al perilles and daungers / & trouthe Shall
delyuer hym fro all deceyuours and from
all puell sayenges of wycked people. If
trouth delyuer the thou arte very fre / and
thou shalt lytel care for the vayne sayen
ges of the people. Lorde it is true al that
thou sayest / be it done to me after thy say
eng / I beseeche the that thy trouthe may
teche me and kepe me / and spynally lede
me to a blessed endynge / and that it may
delyuer me fro al puell affections and fro
all inordynate loue / that I maye walke
with the in freedom of spirite and in liber
tie of herte. Than trouthe sayth agayne /
I Shall teche the what is acceptable and
lykynge to me / thinke on thy synnes past
with

with great displeasure & sorowe of herte/
and neuer thynke thy selfe worthy to be
called holy or vertuous for no good de-
des that thou haste done / but that thou
thynke howe great a synner thou arte/
belapped and bounden with manyfolde
synnes and passyons / and that of thy self
thou drawest to noughte / soone fallest /
soone arte overcome / soone troubled / and
soone arte thou broken with labour and
payne / and thou haste nothyng wherof
thou mayst rightwysely glorie thy self/
but many thynges thou haste wherfore
thou oughtest to dispise thy self / for thou
arte more unstable and more weyke to
goostely werkes / than thou knowest or
mayst thynke. Let nothyng therfore se-
me great to the / nothyng precyous / no-
thyng worthy any reputation / ne wor-
thy to be praysed in thy sight / but that is
euerlastyng. Let the euerlastyng trouthe
be most lpyng and most pleasaunte to
the aboue al other thynges / & that thyne
owne synne and vplette be moost mys-
kyng and most displeasaunt to the / dre-
de nothing so moche / ne reproc nothing
so moche / ne lette nothyng be to the so
moche hated / ne flec thou nothyng so
moche as thy synnes and wyckednesse /
for

The thynde

for they shulde more displease the / than
shulde the losse of all worldely thynges.
Some there be that walke nat purely be
fore me / for they throughe pryde and cu-
riositie of them selfe desyre to serche and
to knowe hyghe thynges of my godhede
forgettyng them selfe and the helthe of
theyr owne soules / suche persons fall oft
tymes into great temptacyons and into
greuous synnes for theyr pryde & curio-
sitie / for the which I am turned agaynst
them and leue them to them selfe without
helpe or counsaile of me. Diedo therefore
the iugementes of god and the wrathe of
hym that is almyghty and dyscusse nat
ne serche nat his secretes / but serche well
thyne owne iniquities howe ofte & howe
greuously thou hast offended hym / & how
many good dedes thou hast neglygently
omytted and lefte vndone whiche thou
myghtest wel haue done. Some persons
bere theyr deuocyon in booke / some in
ymages / some in outwarde tokens and
figures / some haue me in theyr mouthe &
but lytel in theyr herte / but some there be
that haue theyr reason clerely illumyned
with the lyght of true vnderstandynge
wherby their affection is so purged and
purified fro loue of earthely thynges that
they

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they may alway conceyte & desire heuently
thynges / in so moche that it is greuous
to them for to here of erthly lykynges / &
it is to them also a ryght great payne to
serue the necessities of the body / and they
thinke all the tyme as losse that they go
about it. Suche persons fele and knowe
well what the spirite of trouthe spekerh
in theyr soules / for it techerh them to dis
pise erthly thynges / and to loue heuently
thynges / to forsake the worlde that is tra
nsitorie / and to desire bothe day and night
to come thether where is ioy euerlastyn
ge / vnto the whiche brynge vs oure lord
Jesus. Amen.

Of the meruaylous effecte of the
loue of god. The. vii. chapitre.



Beseech be thou heuēly fa
ther the father of my lord
de Iesu Christe / for thou
hast vouchēd saufe to re
mēbre me thy pooerest ser
uaunt / and somtyme dost
comfort me with thy gra
tious presence that am vnworthy al com
forte. I blesse the and glorific the alway
with thy onely begotten sonne and the
holy

The thirde

holy goost without cudyng. Amen. A
my lord god moste faythful loue/whan
thou comest in to my herte/al my inwar-
de partes do ioy. Thou arte my glorie &
the ioy of my herte/my hope & my holt re-
fuge in al my troubles. But for asmoche
as I am yet feble in loue and vnperfite in
vertue/therfore I haue nede to haue mo-
re comfote and more helpe of the/vouch-
saure therfore ofte tymes to vlyte me &
to instructe me with thy holy techynges/
delyuer me fro al yuel passyons and hele
my sicke herte from al inordinate affecti-
ous/that I maye be inwardly heled and
poured fro al inordynate affections and
byres and be made apte and able to loue
the/stronge for to suffre for the/and sta-
ble to perseuer in the. Loue is a great
thyng and a good/and ouely maketh he
uy burden lyghte/and bereth in lyke ba-
launce thynges pleasaunt and displeaunt/
it bereth a heuy burden and feleth it nat/
and maketh bytter thynges to be sauou-
ry and swete. Also the noble loue of Jesu
perfitey printed in manes soule maketh
a man to do great thynges/and styrrerh
hym alwaye to desyre perfection and to
growe more and more in grace and good-
nes. Loue wll alwaye haue his mynde
bpward e

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Loue

hptwarde to god and wyl nat be occupied
with loue of the worlde. Loue wyl also
be fre from al worldly affections that the
inwarde sight of the soule be nat darked
ne let / ne that his affectyon to heuently
thynges be nat put frome his free liber-
tie by inordynate wynnynge oz lesynge
of worldly thynges. Nothyng therfore
is moze swetter than loue/nothyng hy-
gher/nothyng stronger / nothyng lar-
ger/nothyng ioyfuller/nothyng fuller/
ne nothyng better in heuen ne in erthe/
for loue descendeth from god and maye
nat rest synally in nothyng lower than
god. Suche a louer flyeth hyghe/ he ren-
neth swyftely/he is met in god/ he is fre
in soule/he gyueth al for all/and hath all
in al/for he resteth in one hyghe goodnes
aboue al thynges / of whom all goodnes
floweth and procedeth / he beholdeth nat
onely the gyfte / but the gyuer aboue all
gyftes. Loue knoweth no measure but
is feruent without measure / it feleth no
burden/ it regardeth no labour / it desi-
reth moze than it maye attayne / it com-
playneth of none impossibilitie/for it th-
keth al thinge that maye be done for his
byloued possible and lawfull vnto hym.
Loue therfore dothe many great thynges
and

The thyrd

and bryngeth them to effecte wherein he
that is no louer saynterh and faileth. Lo
ue waketh moche and sleperh lytell / and
slepyng sleperh nat / it saynterh and is
nat wery / it is restrayned of lybertie and
is in great fredom / it seeth causes of fere
and fereth nat / but as a quicke braunde or
spercle of fyre it flameth alway bpwarde
by feruour of loue in to god / and throughe
the especial helpe of grace is delpue-
red from all perpylles and daungers. He
that is thus a gostly louer knoweth wel
what this voyce meaneth whiche saythe
thus. Thou lorde god arte my hole loue
and my desyre / thou arte all myne and I
al thyne. Spredde thou my herte in to thy
loue that I may taste and sele howe swe-
te it is to serue the / and howe ioyful it is
to laude the and to be as I were al mol-
ten in to thy loue. O I am bounden to lo-
ue and I go ferre aboue my selfe for the
great wonder feruoure that I fele of thy
vnspekable goodnes I shall singe in the
the souge of loue and I shall folowe the
my beloued by highnes of thought whe-
re so euer thou go / and my soule shall ne-
uer be wery to prayse the with the ioyful
souge of gostly loue that I shall singe to
the. I shall loue the more than my selfe /
and

and nat my selfe but for the / and al other
 in the and for the / as the lawe of loue com-
 maundeth whiche is gauen by the. Loue
 is swyfte / pure / meke / iopous and glade /
 strong / patient / fapthful / wylle / forbering
 manly / and neuer sekynge him selfe ne his
 owne wyl / for whan so euer a man seketh
 hym selfe / he falleth fro loue / also loue is
 circumspecte / meke / ryghtwylle / nat ten-
 der / nat light / ne hedyng bayne thynges /
 sobre / chaste / stable / quiet / and wel stabled
 in his outwarde wyrtes. Also loue is sub-
 iecte and obedient to his prelate / bile and
 dispisable in his owne sighte / deuoute &
 thankful to god / trustynge and alway ho-
 pyng in hym / and that whan he hath but
 lytel deuotion or lytel sauour in hym / for
 without some sorowe or payne no man
 may lyue in loue / he that is nat alway re-
 dy to suffre & to stande fully at the wyl of
 his beloved / is nat worthy to be called a
 louer / for it behoueth a louer to suffre
 gladly all harde and bytter thynges for
 his beloved / and nat to decline fro his lo-
 ue for no contrarious thyng that maye
 befall vnto hym.

Of the profe of a true lover of god.

The. vij. chapitre.

Imita.

A

My

The thynde

M I son saith our fanidour Christ /
 thou art nat yet a stronge and
 a wyle louer / for why / for a lytel
 aduersitie thou leavest anone that thou
 haste begon in my seruice / with greate
 desyre thou seekest outward consolaci-
 ons. But a stronge and a faithfull louer
 of god standeth stable in al aduersities /
 gyueth litell hede to the deceptful per-
 suacyous of the enemye / And as I please
 him in prosperitie so I displease him nat
 in aduersitie / A wyle louer conspicieth
 nat so moche the gyfte of his louer as he
 dothe the loue of the gyuer / he regardeth
 more the loue than the gyfte / and accom-
 pseth all gyftes lytel in comparyson of
 his beloved that gyueth them to hym. A
 noble louer resteth nat in the gyfte / but in
 me aboue al gyftes. Furthermore it is nat
 al losse though thou foryme fele litle be-
 uocion to me & to my sayntes than thou
 woldest do / for on that other side the subte
 goodly desyre that thou felyste comynge
 to thy lordc Iesu / is the feleable gyfte
 of grace gyuen to thy conforte in this
 lyfe / and a taste of the heuynly gloire
 in the lyfe to come / but it is nat good
 that thou leane ouer moche to such
 confortes for they lychtely come and go
 after

after the wyll of the gyuer / but to sturue
alwayne without cessynge agaynst all
yuell moeyons of synne / & to despyse all
the suggestyons of the enemye / is a to-
ken of perfyte love and of great mercye
and singuler grace / lette no vanities ne
no straunge fantasyes trouble the / of
what matter so euer they be. Kepe thyne
intent and thy purpose alwayne hole and
stronge to me / and thyne nat that it is
an illusyon that thou arte somtyme so-
denlye rauysshed in to excesse of mynde /
and that thou arte sone after touned as
gayne to thy fyrst lyghthe of herte / for
thou sufferest suche lyghthe rather as
gaynst thy will thanne with thy wyll /
And therfore if thou be displeased ther-
with / it shall be to the great mercye and
no perdicyon. I knowe sayeth our lord
that the olde auneynt enemye the fende
wyll assay to lette thy good wyll / and to
extincte the good desyre that thou haste
to me and to all goodnes al that he can /
and he wyll also hynde the from all
good werkes and deuoute exersyses yf
he may / that is to saye fro the honoure
and worshyppe that thou arte bounden
to gyue to me and to my sayntes / and
fro mynde of my passyon / and from the

The thynde

remembraunce of thyne owne synnes/ fro
a diligente keppnge of thy herte in good
meditations/ and fro a stedfastte purpose
to profite in vertue/ he wyl also put in to
thy mynde many ydell thoughtes to ma-
ke the yskelomic & to be soone weep with
prayer/ and with redyng/ & with al other
good vertuous werkes. A meke cōfession
displeaseth hym moche/ and yf he can he
wyl let a man that he shall nat be how-
selled. But bileue him nat he care nat for
hym though he assaile the neuer so mo-
che/ make all his malyce returne to hym
selte agayne/ and saye to hym thus. So
fro me thou wicked spirite & be thou asha-
med for thou arte foule and vggely that
wouldest bringe suche thynges in to my
mynde. So fro me thou false decepuer of
mankynde thou shalt haue no parte in
me/ for my sauour Iesu standeth by me
as a mighty warriour and a stronge cha-
pion/ and thou shalt see away to thy cō-
fution. I had leuer suffre the most cruell
deth/ than to consente to thy maytyous
strynges / be styll therfore thou cursed
fende and cesse thy malyce for I shall ne-
uer assent to the/ though thou bere me ne-
uer so moche. Our lord is my light & my
helth whom shall I drede / & he is the de-
fender

fender of my lyfe. what shall I feare?
 Trewly though an host of men aryse a-
 gaynst me my hert shall nat drede the/ for
 why/ god is my helper and my redemer.
 Than sayth our lord agayne to suche a
 soule / styue alway as a trewe knyght a
 gaynst all the styrpynges of the enemy/ &
 if thou be somtyme through thy frailtie
 ouercome/ ryse soone agayne & take mo-
 re strenght than thou haddest fyrst/ & tru-
 ste verily to haue more grace & more con-
 fort of god than thou haddest before/ but
 beware alway of vaynglorie & pride/ for
 therby many psons haue fallen i to gret
 errours & in to great blyndnesse of soule
 (so ferre) that it hath ben right nygh in-
 curable. Be it therfore to the a great ex-
 ample and a mater of ppetuell mekenesse
 the fall & ruyne of suche proude folkes/
 that folisshly haue presumed of the selfe
 and haue in the ende synally perpyshed
 by their presumption.

Choise grace is to be kepte close thro-
 ugh the vertue of mekenesse.

The. viij. chapi.

My sonne / it is moche more expedient
 & moche more the surer way for the/ that
 thou hyde the grace of deuoty on & nat to

R. iij.

speke

The thyrd

speke moche of it/ne moche to regarde it/
but rather to dyspyse thy selfe the more
for it/ and to thynke thy selfe vnworthy
any suche gracions gyfte of god/ than to
speke of it. And it is nat good to elcve
moche to suche affections that maye be
soone turned in to the cōtrary. And ther-
fore whan thou haste the grace of deu-
tion/ considere howe wretched & howe ne-
by thou wert wont to be whan thou had-
dest no suche grace. The profite and en-
crease of lyfe spirituall is nat onely whā
thou hast deuotion/ but rather whā thou
canst mekely & patiently bere the wōdra-
wyng and absentyng therof/ & yet nat to
leauē thy prayers ne thy other good de-
des that thou arte accustomed to do vn-
done/ but to thy power & as ferre as i the
is/ thou dost thy beste therein and forget-
test nat thy duetic therfore/ nor thou art
nat negligent for any dulnesse or vnder-
nesse of mynde that thou felest. Neuer-
thelesse there be many psons that whan
any aduersite falleth to them they be a-
none vnpacient/ and be made thereby ve-
ry slowe and dulle to do any good dede/ &
they hynder them selfe greatly. For it is
nat in the power of man the way that he
shall take/ but it is onely in the grace of
god

god to dispose that after his wyll/ and to
sende comfort whan he wyll/ & as moch as
he wyll/ & to whom he wyl as it shall ple
se hym & none otherwile. Some vnware
pious throughe an vndercrete desire that
they haue had to haue the grace of deuot
ion haue destroyed the self/ for they wol
de do more than their power was to do/
and wolde nat know the mesure of their
gifte/ & the lytelnesse of their owne stren
gth/ but rather wolde folowe the pride of
their herte/ than the iugement of reason.
And because they presumed to do great
ter thynges than was pleisant to god/
therfor they lost anon the grace that they
had before/ and were left neddy & without
comfort/ whiche thought to haue bylded
their nestes in heuen/ & so they were tau
ght nat to presume of the selfe/ but meke
ly to trust in god & in his goodnes. Also
suche psones as be but begynners / & yet
lacke experyence in gostly traueyle/ maye
lightly erre & be deceyued/ but they wil be
culed by counsaile of other. And if they
will nedely folowe theyr owne coun
saile/ and will in no wyse be remoued
from their owne wyll/ it will be perpli
ous to them in the ende. And it is nat
lightly sent/ that they that be wyle and

The thyrde

connyng in their owne sight/ wyl be me-
hely ruled or ordred by other. Therefore
it is better to haue lytell connyng w me-
kenesse/ than great connyng with bayne
lykynge therin / and it is better to haue
lytell connyng with grace / than moche
connyng wherof thou shuldest be proude/
also he dothe nat discretely that in tyme
of deuocyon setteth hym selfe all to spi-
rituall myztly and as it were to a heuenly
gladnes / and forgetteth his former deso-
lacyon and the meke drede of god. For he
dothe nat well nor vertuously that in
tyme of trouble or of any maner aduer-
sitie or grauytie bereth hym selfe overmo-
che desperately / & feleth nat ne thynketh
nat so trustfully of me as he ought to do
for he that in tyme of peace & of godly co-
forte/ wyl thynke hym selfe overmoch ly-
ker/ comenly in tyme of batayle & of rep-
tation / shalbe founde overmoch deierre &
fearfull / But if thou couldest alway aby-
de meke & lytell in thyne owne sight / and
couldest order well the mocions of thyne
owne soule : thou shuldest nat so sone fall
in to presumpcion or dysperre / ne so lightly
offende almighty god / wherfore this is a
good & a holsom counsaile / that whā thou
hast the spirite of feruoure / thou thynke
how

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boke.

Jo. lxxiij.

how thou shalt do when that seruoure is
passed / & thā when it happeneth so with
the : that thou thinke that it may soone
come agayne / whiche to my honour & to
thy prouynge I haue withdrawn for a
tyme. And it is more yfitable to the that
thou shouldest be so proued than that thou
shuldest alway haue prosperous thinges
after thy wyll / for why / merytes are nat
to be thought great in any yson bycause
he hath many visyons or many gostly co
fortes / or for that he hath cleere vnder
standynge of scripiture / or that he is sette
in hygh degre. But if he be stable groū
ded in mekenes & be fulfilled with cha
rity / & seke holly the woꝛshyppe of god &
in nothing regardeth hym selfe / but fully
in his herte can dyspse hym selfe / & also
coueyteth to be dyspse of other ; than
may he haue good trust that he hath so
what profyted in grace / and that he shall
in the ende haue great reward of god for
his good trauayle. Amen.

Howe we shall throughe mekenes
thinke our selfe vile and abiecte
in the sight of god. The
ix. Chapitre.

shall

The thyrde

Shall I lorde, Iesu dare speke to
 the that am but dust and ashes/
 verily if I thike my selfe any bet-
 ter than ashes and duste / thou standest
 agaynste me and also myne owne synnes
 beare wyttesse agaynst me that I maye
 nat withsaye it / but if I dispise my selfe
 and set my selfe at noughte / & thinke my
 selfe but ashes and duste / as I am / than
 thy grace shall be nygh unto me / and the
 lycht of true understandyng shall entre
 in to my herte / so that all presumption &
 pryde in me shall be drawen in the vale
 of mekenes thorough perfitte knowyng
 of my wretchednesse. Through mekenes
 thou shaltt geve unto me what I am /
 what I have ben / and fro whens I cam /
 for I am nought and knewe it nat / if I
 be lesse to my selfe than am I noughte / &
 all is feblenes and imperfection. But if
 thou vouchesaufe a lytel to beholde me /
 anon I am made stronge and am folled
 with a newe ioy / and metwayne it is that
 I wretche am so soone lyfte bp fro my
 vnsablencesse in to the beholdinge of he-
 uenly thynges / & that I am so louingly
 enhailed of the / that of my selfe fatte
 downe alway to earthely thynges. But
 thy loue lorde canserb all this whiche
 pre-

preuenteth me and helpeth me in all my
necessities/and keepeth me warily from
all perilles & daungers/that I am dayly
like to fall in to. I haue lost the and also
my selfe by inordinate loue that I haue
had to my selfe / and in schynge of the a-
gayne. I haue founde both the and me /
and therefore will I more depely from
henceforth sette my selfe at nought/and
more diligently seke the thaine I haue
done in tyme past / for thou lord Iesu
thou doste to me aboue all my merites /
and aboue all that I can aske or desyre.
But blessed be thou in al thy werkes/for
though I be vnworthy any good thynges:
yet thy goodnes neuer ceasyth to do
well to me and also to many other/ whi-
che be vnkynde to the/and that are rai-
ned right farre fro the. Turne vs lo:be
therefore to the agayne that we may hence
forwarde be louynge / thankfull / meke/
and deuout to the/for thou art our helth/
thou art our vertue/and all our strength
in body and in soule/and none but thou/
to the therefore be ioye and glorie euer-
lastingly in the blyss of heuen. Amen.

C Howe all thynges ate to be referred
to god/as ende of euery werke.

The. x. Chappre.

My

The thynde

M I sonne saythe oure sauoure
 Christ / I muste be the ende of
 all thy werkes yf thou desyre to
 be happy and blessed. And if thou referre
 all goodnesse to me / fro whom all good-
 nesse cometh. Thou shalt be purged and
 made cleane in the: thyne inward affec-
 tions which els wolde be yuell enclyned
 to thy selfe & to other creatures / yf thou
 seke thy selfe in any thinge as ende of thy
 werke / anone thou saylest in thy doyng
 and waxest drye & bareyne fro all moister
 of grace / and therfore thou muste referre
 all thinges to me for I gyue all / Beholde
 thou all thynges as they be flowynge &
 spryngynge out of my souerayne good-
 nes and reduce all thynges to me as to
 theyr originall begynnyng for of me
 bothe small and great / pore & ryche as of
 a quicke spryngynge well drawe water
 of lyfe / he that serueth me frely and with
 good wyll / shall receyue grace for grace.
 But he that wyll gloryfye hym selfe in
 hym selfe / or wyl fully ioy in any thinge
 besyde me / shall nat be stablised in par-
 fyte ioy he be dylated in soule / but he shall
 be letted & anguyshed many wayes fro
 the true fredome of spierite / thou shalt
 therfore ascrib no goodnes to thy selfe
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I
 my

ne thou shalt nat thinke that any pson
hath any goodnes of hym selfe/ but that
thou yelde alwaye the goodnes to me/
without whome man hath nothyng. I
haue gyuen all & all wyll I haue agayne
and with great straytenes wyll I loke to
haue thankynges therfore. This is the
trouth wherby is dyuen away al maner
of vayne glorie & pryde of herte: yf he-
uently grace and parfyte charytie entre in
to thy herte: than there shal no enuy ne
vnquietnes of mynde ne any priuate loue
haue rule in the. For the charyrie of god
shal overcome all thynges: and shal de-
late and enflame all the powers of thy
soule. wherfore yf thou vnderstandyst a
ryght thou shalt neuer ioy but in me: and
in me onely thou shalt haue trust/ for no
man is good but god alone/ whiche is a-
boue all thynges to be honoured and in
all thynges to be blessed. Amen.

¶ That it is swete & delectable to serue
god/ and to forsake the worlde

The. xi. Chapitre.

Nowe shall I yet speke agayne to
the my lordc Iesu and nat selfe.
And I shall say in the cares of
my lordc/ my god and kyngc/ that is in
heuen

The thyrde.

heuen. O howe great is the habundance
of thy swetnes/whiche thou haste hydde
& kept for them that dreed the / but what
is it than to them that loue the/ and that
with all theyr herte do serue the/ verely
it is the vnspeakeable swetnes of contem-
placyn on that thou gyuest to them that
loue the. In this lorde thou haste moste
shewed the swetnes of thy charitie to me/
that whan I was nat thou madest me/ &
whā I erred far fro the / thou broughtest
me agayne to serue the / & thou comaun-
des me also that I shall loue the. O foun-
teyn of loue euerlastynge/ what shall I
saye of the? how maye I forget the that
haste vouchesafe thus louynge to re-
membere me? whan I was lyke to haue
pysshed thou shewedyft thy mercy to me
aboue all that I coulde haue thought &
despyred / and haste sent me of thy grace &
of thy loue aboue my merites. But what
shall I gyue to the agayne for all this
goodnes? It is nat gyuen to all men to
forsake the worlde and to take a solytra-
rye lyfe and onely to serue the. And yet it
is no great thing to serue the/whom eue-
ry creature is bounden to serue. It ought
nat therfore to seme any great thyng to
me to serue the/ but rather it shulde seme
mer-

mercayle & wonder to me/that thou wylt
bouchefafe to receyue so poore & so vniwor-
thy a creature as I am into thy seruice/ &
that thou wylt ioyne me to thy welbelo-
ned seruantes. Lo lord all thinges that
I haue & al that I do the seruice with be
thy. And yet thy goodnes is suche that
thou rather seruis me than I the/ for to/
heuen & erth / planettes & sterres w the
coſents wherby thou haſt created to ſerue
man/be redy at thy byddinge & do dayly
that thou haſt commaunded. And thou haſt
alſo ordered aungels to the mynyſterye
of man. But about al this thou haſt bou-
chydſafe to ſerue mā thy ſelfe/ & haſt promi-
ſed to gyue thy ſelfe vnto him/ whar ſhal
I tha gyue to the agayne for this thou-
ſande folde goodnes / wold to god that
I might ſerue the al the dayes of my life
or at the leſſe / that I myghte one day be
able to do the faythfull ſeruice/ for thou
art worthy all honour / ſeruyſe / & pray-
ſing for ever. Thou art my lord and my
god/ & I thy poozeſt ſervant moſt bound-
den before all other to loue the & prayſe
the/ & I neuer ought to waite w cry of the
prayſing of the/ & that is it that I aſke /
that I deſire/that is to ſay/that I maye
alway laude the & prayſe the/ bouchefafe
there

The thyrde

therfore moſte mercifull lorde to ſupplie
that wanteth in me / for it is greaſe ho-
noure to ſerue the and al erthly thynges
to deſpyſe for the loue of the. They ſhall
haue great grace that frely ſubmytte the
ſelfe to thy holy ſeruyce. And they ſhall
fynde alſo the moſte ſwete conſolacion of
the holy goſtes & ſhall haue great freedome
of ſpyrte / that here forſake all worldly
buſynes & cheyſe in harde and a ſtrayte
lyfe in this worlde for thy name. O fre
ioyfull ſeruyce of god/by the which a ma
is made fre and holy/and alſo bleſſed in
the ſpyght of god. O holy ſtate of religion
which maketh a man lyke to Angelles/
pleſaunt to god/ bredeſfull to wicked ſpi-
rytes/and to all faythfull people ryghte
hyghly commendable. O ſeruyce moche
to be enhalcyd and alway to be deſpyred /
by whome the hygh goodnes is woune
and the cuerlaſtyng ioy and gladnes is
gotten without ende.

That the deſpyres of the herte oughte
to be well examyned and well to be
modered The. xi. Chapitre.

My ſonne ſayth our lorde / it behoueth
the to lerne many thynges that thou haſt
nat

nat yet well lerned (what be they lordes)
that thou ordre thy desyres & thy affec-
tions holly after my pleasure/ and that
thou be nat a louer of thy selfe/ but a de-
syrous folower of my wyll in all thiges/
I knowe well that desyres oft moue the
to this thyng or to that. But consydre
well whether thou be moued principally
for my honour or for thine owne. If I be
the cause thou shalte be well contentyd
what so euer I do with the / but if any
thing remayne in thy hert of thyne owne
wyl/ that is it that letterth the and hyn-
dereth the. Beware therfore that thou
leane nat moche to thyne owne desyre
without my counsell / lest hapely it for-
thyne the and displease the in the ende/
that fyrst pleased the. Euery affection &
desyre of mannes hert that semeth good
and holy/ is nat forthwith to be folowed
nor euery cōtraryous affection or desyre
is nat hastely to be refused/ it is somtyme
ryght expedient that a man refrayne his
affections and desyres though they be
good/ lest hapely by his unportunyte he
fall in to vnquietnes of mynde/ or that he
be a let to other/ or be letted by other/ and
so fayle in his doyng / & somtyme it be-
houeth vs to vse as it were a vyolence to

Imita.

¶

our

The thynde

our self; and strongly to resyst and breke
downe our sensuall appetite/ & nat to re-
gard what the fleshy wyl oz wyl nat/ but
alway to take hede that it be made subiet
to the wyl of the spirite/ and that it be so
longe chastysed & compelled to serue tyll
it be redy to al thyng that the soule co-
maundeth/ and that it can lerne to be con-
tent with/ a lytell and can delyte in sym-
ple thynges/ and nat to murmure ne to
grudge for no contrarious thynges that
may befall vnto it.

Howe we shulde kepe patience and
continually stryue agaynst all
cōcupiscence. The. xij. cha.



My lord god/ as I here say
patience is moche necessary
vnto me/ for many contrary-
ous thynges fall dayly in this
lyfe/ I se well that howe so
euer I ordre my selfe to haue peace/ that
yet my lyfe can nat be without some ba-
ttayle and sorowe. My sonne it is true as
thou sayst/ wherfore I wyl nat that thou
seke to haue suche peace as wāterth tēpta-
tions oz as feleth nat some cōtradiction.
But that thou trowe & bylcue that thou
hast

hast founde peace whan thou hast many troubles & arte proued with many cōtrarious thinges in this worlde/and if thou say thou mayst nat suffre suche thinges/howe shalte thou than suffre the fyre of purgatory? Of two yuels the lesse yuell is to be taken. Suffre therfore patiently the lytel paynes of this worlde/that thou mayst herafter escape the greater in the worlde to come. Trowest thou that worlde ly me suffre lytel or nothyng/truely thou shalte fynde none without some trouble/though thou seke the most delycate persons that be. But percase thou sayste to me agayne/they haue many delectations & folowe theyr owne pleasures so moche that they pondre but lytel al theyr aduersities. I wyl wel it be as thou sayst that they haue all that they can desyre / but how long trowest thou that it shal endure/Sothly it shal sodenly vanishe away as smoke in the ayre/ so that there shal nat be lefte any remembraunce of theyr ioyes passed/& yet/whan they lyued they were nat wout great bytternes & grefe/for oftymes of the same thing wher they had greattest pleasure receyued they after great trouble & payne/& ryght wysely came that vnto them / that for as moche

The thyrde

as they sought delectacyons & pleasures
inordynately/that they shulde nat falsyl
theyr desyre therein / but with great biter-
ternesse and sorowe. O how shorte/howe
falle/and howe inordynate be all the ple-
sures of this worlde. Sothely/for dron-
kenhyspe & blyndnes of hert the worldly
people perceyue it nat ne wyl nat preceue
it / but as dombe beastes for a lytell ple-
sure of this corruptyble lyfe /they rynne
hedlynge into euerlastynge deth. Ther-
fore my sonne go nat thou after thy con-
cupyscence / but turne the lyghtely from
thyne owne wyl/delyte the in god & fyre
thy loue strongly in hym/& he shall gyue
the the askynge of thy hert. And yf thou
wylte haue consolacyon abundauntly
and wylte receyue the sothfaste comforte
that cometh of god/disperse thy self fully
to dyspyse this worlde/and put from the
holly al inordynate delectacyons/ & thou
shalt haue plentuously the cōfort of god.
And the more that thou withdrawest the
from the consolacyon of al creatures/the
more swete and blessed consolacyon shalt
thou receyue of thy creatour. But sothly
thou canst nat at the fyrste come to suche
consolacyons but with heynesse and la-
bour goyng before/ thy olde custome wyl
com-

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somwhat withstande the/ but with a better custome it may be overcōe. The fleshe wyl murmure agaynst the/ but with feruoure of spiryte it shall be refrayned. The olde aunycient enemye the fende wyl let the yf he can/ but with deuout prayce he shall be dryuen awaye/ and with good bodely and gostly laboures his way shall be stopped/ so that he shall nat dare nygh vnto the.

Of the obedience of a meke subget after the example of our lord Iesu Christ. The. xiiij. Chapitre.

When I son sayth our sauour Christ he that labourerth to withdraue hym fro obedyence withdraueth hym fro grace. And he that seketh to haue pryuate thinges leseth the thynges that be in cōmon/ yf a mā can nat gladly submyt hym to his superiour / it is a token that his fleshe is nat yet fully obedyent to the spiryte / but that it ofte rebelleth & murmureth. Therfore / if thou desyre to ouercome thy selfe/ and to make thy fleshe obey mekely to the wyl of the spiryte/ lerne fyrste to obey gladly to thy superiour. The outward enemye is the

The thirde

soner ouercome/ if the inner man that is
the soule be nat sebled nor wasted. There
is none worse ne none more greuous ene-
my to thy soule than thy selfe/ if thy fles-
he be nat well agreynge to the wyl of
the spirite. It behoueth the therfore to
haue a true dispisynge and contempte of
thy selfe/ if thou wylt preuayle agaynste
thy fleshe and blode / but for asmoche as
thou yet louest thy selfe inordinatly/ ther-
fore thou seryst to resygne thy wyl holly
to another mānes wyl. But what great
thing is it to the that arte but duste and
noughte/ if thou subduce thy selfe to man
for my sake/ whan I that am almightye
& most high god/ maker of al thynges sub-
dued my selfe mekely to man for thy sa-
ke. I made my selfe most meke and most
lowe of al men that thou shuldest lerne to
ouercome thy pride throughe my meke-
nes/ lerne therfore thou asshes to be trac-
table/ lerne thou erth and duste to be me-
ke & to bowe thy selfe vnder euery man-
nes fote for my sake/ lerne to brycke thyne
owne wyl and to be subiecte to al men as
in thy hert. Kysse in great wrath agaynst
thy selfe and suffre nat pryde to reigne in
the/ but shewe thy selfe so litel and so obe-
dient/ & so noughty in thyne owne sight
that

boke. ffo. lxxb.

that as the thinkes/all men maye righte
wysly go ouer the and crede vpon the as
vpon erthe or clay. O bayne man/what
hast thou to cōplayne. O thou soule syn-
ner/what mayst thou ryghtwysly say a-
gaynst them that reprove the / syth thou
hast so ofte offended god/and hast also so
ofte deserued the paynes of hell? But ne-
uertheles myne eye of mercy hath spared
the for thy soule is precious in my sight/
that thou shuldest thereby know the great
loue that I haue to the/& be therfore the
more thankeful to me agayne and to gy-
ue thy selfe to pacite and true subiection
and mekenes/ and to be redy in herte pa-
ciently to suffre for my sake thynne owne
contempres & dispisinges / whan so euer
they shal happen to fall vnto the. Amen.

Of the secreete and hydde iugementes
of god to be consydered/that we be
nat proude of oure good dedes.

The.xv.chapitre.

Worde / thou slowest thy iugementes
terribly vpo me & fillest my body & bones
wth gret fere & drede/my soule also trebleth
very sore for I am greatly astonysed/ for
that

The thyrde

that I se that heuyns be nat clene in thy
syght/for sythe thou foundest defaute in
aungels and spareddyt them nat/what
shall become of me that am but vyle and
synkunge careyn? Sterres fel fro heuen/
and I duste and ashes/what shulde I
presume? Also some people that seemed to
haue great werkes of vertue/haue fallen
ful lowe. And suche as were fedde with
mete of aungels/I haue sene after deylte
in swynes mete/that is to say in fleshely
pleasures/wherfor it may be well sayde
and verifed/that there is no holynes ne
goodnesse in vs / if thou withdrawe thy
hande of mercy from vs/ne that no wys-
dome maye auayle vs. If thou lorde go-
uerne it nat/ne any strength helpe/if thou
celle to preserue vs / ne no sure chastytie
can be/if thou lorde defende it nat/ne any
sure keepyng may profite vs/if thou lorde
be nat wakerpe vpon vs/for if we be fors-
aken of the/anone we be drowned and
perishe/but if thou a lytel visite vs with
thy grace/we anone lync and be lyfte vp
agayne. we be vnstable/but by the we be
confyrmed / we be colde and dull/but by
the we be fyrred to seruoure of spyrte.
O howe mekely and how abiectly ought
I therfore to sele of my selfe / and howe
moche

moche ought I in my heert to despise my
selfe/though I beholden neuer so good &
holy in sight of the worlde/and howe pro
foundly oughte I to submytte me to thy
depe and profounde iugementes/ syth I
fynde in my selfe nothing els but nought
and nought. O/substaunce that may nat
be pondered. O/see/that may nat be say
led / in the & by the I fynde that my sub
staunce is nothinge and ouer all nought
where is now the shadowe of this world
ly glozre/and where is the truste that I
had in it? Trewly it is vanisshed awaye
through the depenes of thy secrete and
hydde iugementes vpon me. what is fles
she in thy syght / howe may claye gloz
fie him selfe agaynste his maker? howe
may he be deceyued with bayne prayses/
whose herte in trouth is subget to god?
all the worlde maye nat lyfte hym vp
in to the pryde/ whome trouth that god
is hartly perfutely made subiecte vnto him
ne he may nat be deceyued with any fla
tering/that putteth al his hole truste in
god. For he seeth well that they that
speke be bayne and noughte / & that they
shall shortly fayle with the sounde of
wordes / but the trouth of god alwaye
abiderh.

Howe

The thyrde

Howe a man shall orde hym selfe in
his desyres. The. xvj. Chapitre.

Op son saith our sauour Christ/
thus shalte thou saye in euery
thing that thou desyrest. Lorde
if it be thy will/be it done as I aske/ and
if it be to thy prayspuge/ be it fulfilled
in thy name. And if thou se it good and
profitable to me/ gyue me grace to vse it
to thy honoure. But if thou knowe it
hurtfull to me and nat profitable to the
helthe of my soule/ than take fro me such
desire. Euery desire cometh nat of the
holy goste though he it seme ryght wyse &
good/ for it is somtyme ful harde to iuge
whether a good spireyte or an yuell mo-
ueth the to this thinge or to that/or whe-
ther thou be moued of thyne owne spi-
ryte/ Many be deceyued in the ende/ whi-
che fyrst seemed to haue ben moued of the
holy goste. Therfore / with drede of god
& with mekenes of hert it is to desyre and
aske what so euer cometh to our mynde
to be desired and asked / & with a hole for-
sakinge of our selfe to comyt all thinges
to god/ & to say thus. lorde thou knowest
what thinge is to me moste profitable/ to
this or that after thy wyll / Gyue me
what

boke.

Jo. lxxvij.

what thou wylt/asmoche as thou wylte/
and whan thou wylt/do with me as thou
knowest best to be done & as it shal please
the/and as shal be most to thy honoure/
put me where thou wylte/& frely do with
me in all thynges after thy wyl. Thy
creature I am / and in thy handes/ leede
me and turne me where thou wylt./ Lo I
am thy seruante redy to all thynges that
thou commaundest / for I desyre nat to
lyue to my selfe but to the / wolde to god
it myght be worthelpe and profytable/
and to thy honoure. Amen.

CA prayer that the wyl of god be al-
waye fulfilled. The. xviij.

Chapptre.

Moste benygne lord Iesu graunte
me thy gracc/that it maye be al-
waye with me and werke with me
and perseuer with me vnto the ende. And
that I maye euer desyre and wyl that is
mooste plesant and mooste acceptable to
the. Thy wyl be my wyl/ and my wyl
alwaye mote folowe thy wyl/ and beste
accoorde therewith. Be there alwaye in
me one wyl and one desyre with the/
and that I haue no power to wyl or
to

The thirde

to nat wyl but as thou wylte / or wylte
nat / And graunte me that I may dye to
all thinges that be in the worlde / and for
the to loue to be dyspyled and to be as a
man vnknewen in this worlde. Graunt
me also aboue all thinges that can be de
syred that I may rest me in the / & fully in
the to pacifye my hert / for thou lorde art
the very true peace of herte / and the per
fyte rest of body and of soule / and with
out the all thynges be greuous and vn
quyet / wherfore in that peace that is in
the / one hygh / one blessed / and onc endles
goodnes chal I alway rest me / so mot it
be. Amen.

That the very true solace and com
forte is in god. The. xviij.

Chapitre.

What so euer I may desyre or
thinke to my comforte / I as
byde it nat here / but I truste
to haue it hereafter / for if I
alone might haue al the so
lace and comfort of this worlde / & might
vse the delytes therof after myne owne
desyre without synne / it is certayne that
they myght nat longe endure / wherfore
my

my soule maye nat fully be comforted ne
perfely be refresthed but in god onely/
that is the comforter of the poore in spi-
rite/and the embracer of the meke & lowe
in hert. Abyde my soule abyde the promi-
se of god/& thou shalt haue abundaunce
of al goodnes in heuyn / If thou inordi-
natly coueyte these goodes present/ thou
shalte lese the goodnesse eternall / haue
therfore goodes present in vse & eternall
in desyre . Thou mayste in no maner be
sacryate with tempoꝝal goodes / for thou
art nat create to vse them and to rest thy
in them/for if thou alone myghtest haue
al the goodes that euer were create and
made/thou mightest nat therfore be hap-
py and blessed/but thy blessedfulnes and
thy ful felicytie stādeth onely in god that
hath made al thinges of noughte/& that
is nat suche felicytie as is cōmended of
the folishe louers of the worlde/ but such
as good christen men and women hope
to haue in the blyssc of heuen/& as some
gostly persones cleane & pure in hert some-
tyme do taste here in this presente lyfe /
whose conuersacyon is in heuen. All
worldly solace and all mannes comforte
is vayne and thorte/but that comforte is
blessed and sothfaste / that is perceyued
by

The thyrde

by trouthe inwardly in the herte. A deuout folower of god beareth alwaye aboute with hym his comforter / that is Iesu / & sayth thus vnto hym. My lord I beseeche the that thou be with me in euery place & in euery tyme / and that it be to me a speciall solace / gladly for thy loue to wante all mannes solace. And yf thy solace wante also / that thy wyl and thy ryghtwylse prouynge and assauege of me / may be to be a singuler comforte & a hyghe solace / thou shalt nat alwaye be angry with me ne thou shalt nat alwaye chere me / so mote it be. Amen.

That all our studye and busynesse of mynde oughte to be put in god.

The. xix. Chapytre.

My sonne sayth our lord to his seruāt suffre me to do with the what I wyl / for I knowe what is best & most expedient to the / thou workest in many thynges after thy kyndely reason & after as thy affectiō and thy worldly policie stryeth the / and so thou mayst lyghtly erre and be deceyued. O lord it is true al that thou sayest / thy prouidence is moche more better for me / than all that I can do or say for my selfe.

selfe, wherfore it may wel be sayd and be
 rified that he standeth very casually that
 setteth nat all his truste in the / therfore
 lordc whyle my wpt abydeyth stedfast and
 stable / w with me in al thinges as it ple-
 seth the / for it may nat be but well all
 that thou doest / yf thou wylte that I be
 in lyght / be thou blessed. And if thou
 wylte I be in darkenesse / be thou also
 blessed. If thou vouchesafe to comforte
 me / be thou hyghly blessed. And if thou
 wylte I lyue in trouble and without all
 comforte / be thou in lyke moche blessed.

My sonne so it behoueth to be with
 the / if thou wylte walke with me / as re-
 dy muste thou be to suffre as to ioye / and
 as gladly benedy and poore / as welthy
 and ryche. Forde / I wyll gladly suffre
 for the what so euer thou wylt shall fall
 vpon me / indifferently wyll I take of thy
 hande / good and bad / bytter and swete /
 gladnesse and sorow / and for al thinges
 that shall befall to me / hertely wyll I tha-
 ke the / kepe me lordc fro synne and I wil
 neyther drede deathe ne hell / putte nat my
 name out of the boke of life / it shall nat

greue me what trouble

so euer befall

vpon me.

That

The thynde

That all tēporall myseries are gladly
to be borne through example of
Christ. The. xx. Chaptyre.

My sonne saythe our lord I des-
cended fro heuen/ & for thy helth
haue taken thy myseries/ nat cō-
pelled thereto of necessytye/ but of my cha-
rtytie/ that thou shouldest lerne to haue pa-
cyence with me/ & nat to dysdayne to bere
the myseries & the wretchenesse of this
life/ as I haue done for the / for from the
fyfthe houre of my byrthe vnto my deathe
vpon the crosse/ I was neuer wout some
sorrowe or payne / I hadde great lacke of
temporal thynges / I herde great com-
playntes made ou me / I suffred benyg-
nely many shames and rebukes. For my
benefaytes I receyued unkyndnes / for
my myracles / blasphemies / and for my
true doctryne many reprefes. O lord for
asmuche as thou werte fonde pacient in
thy life fulfyllunge in that mooste speci-
ally the way of thy father/ it is syttinge
that I mooste wretched sinner bere me pa-
ciently after thy wyll in all thynges/ and
as lunge as thou wylte that I for myne
owne helthe bere the burden of this cor-
ruptible life/ for thoughe this lyfe be re-
dious

blous/ & as an heuy burden to the soule.
 yet neuerthelesse it is now through thy
 grace made very meritorious/ & by exam-
 ple of the & of thy holy sayntes/ it is now
 made to wepke psones more sufferable &
 more cleer/ & also moche more confort-
 able than it was in the olde lawe/ whā the
 gates of heuen were shutte/ & the way thy
 dewarde was darke/ & that so fewe opde
 conceyte to seke it. And yet they that were
 than rightwyse & were ordayned to be sa-
 ned/ before thy blessed passion and derbe
 might neuer haue come thider. O what
 shaukes am I bounde therfore to yelde to
 the that so louyngly haue bouchedaft to
 shewe to me & to all faithfull people that
 woll folowe the/ the very true & straye
 way to thy kyngdome. Thy holy lyfe is
 our waye/ & by thy patience we walke to
 the that arte our heed & gouernour. And
 but thou lord haddest gone befoie/ we
 wold vs the way/ who wold haue endeuo-
 nred hym to haue folowed. O howe ma-
 ny shuld haue taried behynde/ if they had
 nat sene thy blessed exāples goyng befo-
 re/ we be yet slowe & dulle now we haue
 sene & herde thy signes & doctryns. what
 shulde we than haue ben if we had sene
 no luche light goyng befoie vs. Trewe
 myntra. we

The thirde

we shulde haue fired our mynde & our soules
holly i worldly thynges/ fro the which
hepe vs lord of thy gret goodnes. Amen.

Of pacient sufferyng of iniuries and
wronges/ & who is trewly pacient.

The. xxj. chapitre.

My son what is it that thou spekest?
why doste thou thus complayne? Cesse
ceasse cōplayne no more/ consider my pas-
sion & the passions of my sayntes/ and
thou shalt well se that it is right ytell
that thou dost suffre for me/ thou hast
nat yet suffred to the shedyng of thy blo-
de/ and trewly thou hast ytell suffred in
comparison of them that haue suffred so
many thynges for me in tyme passe/ and
that haue ben so strongly tēpted/ so gre-
uously troubled/ and so many wayes p-
ued. It behoueth the therfore to remem-
ber the gret greuous thynges that other
haue suffred for me/ that thou mayst the
more lightly beare ytell greffes. And if
they seme nat ytell to the/ loke thy im-
pacieuce cause not that/ but neuerthelesse
wheder they be ytell oꝝ great/ Andye al-
way to bere the paciently/ without grud-
ging oꝝ complaynyng if thou may/ & the
better

better that thou canst dispose the to suf-
fer the/ the more wiselyer thou dost & the
more merite shalt thou haue/ & thy bur-
den by reason of thy good custoe & of thy
good wyll shall be the light/ thou shalt ne-
uer say I can nat suffer this thing of such
a pson/ no/ it is nat for me to suffer it/ he
hath done me great wronge/ and layth
vnto my charge that I neuer thought/
but of another man I woll suffer as I
shall thynke. Suche maner sayenges be
nat good/ for they consyder nat the ver-
tue of pacyence/ no/ of whome it shall
be trowned/ but they rather conspore the
persons/ and the offences done vnto the.
Therefore he is nat truly pariet that wil
nat suffer but asmoche as he woll and of
whom he woll/ for a trewe pacyent man
forseth nat of whom he suffereth/ wheder
of his prelate or of his felowe that is es-
gall vnto hym/ or of any other that is
vnder hym/ no/ wheder he be a good mā
or a holy/ or an puell man and an vnwor-
thy/ but whan so euer any aduersyrie or
wronge falleth vnto hym/ what so it be
and of whom so euer it be/ and howe ofte
so euer it be/ he taketh all thankfully as
of the hande of god/ and accompteth it
as a riche gyfte and a great benefaite of

The thirde

god/ for he knoweth wel that there is na
thyng that a mā may suffre for god/ that
may passe without gret merite. Be thou
therfore redy to batayle if thou wyle ha
ue victorye/ without batayle thou mayst
nat come to the crowne of paciēce. And if
thou wylte nat suffre / thou refuset to be
crowned / wherfore if thou wylte nedely
be crowned/ resyst strongly & suffre paci
ently / for without labour no man maye
come to rest / nor without batayle no mā
may come to victorie. O lordē Jesu/ ma
ke it possyble to me by grace/ that is im
possible to me by nature. Thou knowest
well that I may lytell suffre/ & that I am
anone cast downe with a lytel aduersite/
wherfore I besech the/ that trouble & ad
uersitie may herafter for thy name be be
loued & desired of me/ for trewly to suffre
and to be bered for the/ is very good and
profitable for the helth of my soule.

Of the knowlegynge of our owne in
firmities/ & of the myseryes of this
lyfe. The. xxij. chapi.

I shall knowlege agaynst me all
my vnrightheysenesse/ and I shall
confesse to the lordē all the vnsta
blenesse of myne hert. O tymes it is but
a lytell

a lytell thyng that casteth me downe / & maketh me dull & slowe to all good workes. & somtyme I purpose to stande strö gely / but whan a lytell tēptation cometh it is to me great angur / like & grete / and somtyme of a right lytell thyng / a greuous tēptation ysleth. & whan I thinke my selfe to be somewhat syker / & what as me semech / I haue the higher hande / so daynly I fele my selfe nerehande ouercome by a lyght temptation. Behold therfore good lord / beholde my weykenesse & my frailnesse / best knowen to the before all other / haue mercy on me lord / & deliuer me fro the filthy dregges of synne / that my fete be neuer fixed in them. But this is it that ofte grudgeth me sore / & in maner confoundeth me before the / that I am so vnstable & so weyke & so fraile to resist my passiōs. And though they drawe me nat alwaye to consent / yet neuerthelesse their cruell assautes be very greuous vnto me / so that it is in maner redyous to me for to lyue in such batayle / but yet suche batayle is nat all vnyprofitable to me for therby I knowe the better myne owne infirmities / for I se well that suche wicked fantasies do ysle in me moche sooner than they go awaye. But wolde to

The thynde

god that thou most strongest god of Israel the louer of all faithfull soules/woldest vouchsafe to behold the labour and the sorowe of me thy poorest seruaunt/ & that thou woldest assyst me in all thyngs that I haue to do. Strengthen me lord with heuenly strength / so that the olde enemy the sende/ ne my wretched selfe/ which is nat yet fully subiecte to the spyrite/ haue nat power ne lordship ouer me agaynst whom I must fight cōtinuall/ whyle I shall lyue i this miserable lyfe.

But alas what lyfe is this/ where no trouble no: misery wanteth? where also euery place is full of snares & of mortall enemyes/ for one trouble or temptatyon goyng away another cometh / & the fierst conflicte yet durynge many other. sodaynly yfse mo than can be thought. Howe may this life therfore be loued that hath suche bytternesse/ & that is subiecte to so many myseries? And howe may it be called a lyfe that byngeth for the so many dethe & so many godly infections / and yet it is beloued & moche delited in of many persons? The worlde is oft reproued that it is disceitfull and vayne/ & yet it is nat lightly forsaken (specially) whā the concupyscences of the selfe be suffered to haue

to haue rule/ some thynges spyre a man
to loue the worlde/ and some thynges to
dispyse it. The concupysence of the fleshe/
the concupysence of the eye/ and the
pride of the hert/spyre a man to loue the
worlde. But the paynes and myseries
that folowe of it/ causeth hatred and re-
diuousnesse of it agayne. But alas for so-
tyme a lytell delectation ouercometh the
mynde of them that be moche sette to loue
the worlde/ and bypueeth out of their
hertes all heuenly desyres/ in so moche
that many accompte it as a ioye of para-
dise to lyue vnder suche sensyble pleasu-
res/ and that is bycause they neither ha-
ue sene ne tasted the sweetnesse in god/ ne
the inwarde gladnesse that cometh of
vertues. But they that perfytely dispyse
the worlde/ and that study to lyue vnder
holy discipline/ be nat ignorant of the
heuenly sweetnesse that is promysed vnto
goostly lyuers/ and they se also howe
griuously the worlde erreth/ and howe
griuously it is deceyued in byuers ma-
ners.

Chowe a man shulde rest in god above
all thyng. The. lxxij.
chapiter.

Above

The thirde

Aboue all thynges & in all thynges
 rest thou my soule in thy
 lord god / for he is the eternal
 rest of all aungels & sayntes. Gyue me
 lord Iesu this speciall grace for to rest
 me in the aboue all creatures / aboue all
 helthe & fairnesse / aboue all glorie & ho-
 noure / aboue all dignitie & power / aboue
 all cōnyng & policy / aboue all riches and
 craftes / aboue all gladnesse of body & of
 soule / aboue all fame & praysing / aboue
 all swetnesse & consolation / aboue al ho-
 pe & repromission / aboue all merite & de-
 sire / aboue all giftes and rewarde that
 thou mayst gyue or sende beside thy selfe /
 and aboue all ioye & mirth that mānes
 hert or mynde may take or fele / and also
 aboue all angels & archaungels / & aboue
 all the cōpany of heuenly spirites / aboue
 all thynges visyble & inuisyble / & aboue
 all thyng that is nat thy selfe. For thou
 lord god arte most best / most highest /
 most mightiest / most sufficient / & most ful
 of goodnesse / most swete / most comforte
 most fayre / most lōyng / most noble / and
 most glorious aboue all thyng / in whom
 all goodnesse is togider yttely & fullye /
 hath ben & shal be. And therefore what so
 ever thou gyue me besyde thy selfe / it is
 thy tell

ly tell & insufficiēt to me/ for my hert may
nat rest ne fully be pacified but in the/ so
that it assende aboue all gyftes/ & also a
boue all maner of thiges that be create.

O my lordē Iesu Christ most loupng
spouse/ most purest louer/ & gouernoure
of euery creature. who shall gyue me wis-
ges of pite liberte/ that I may flye high
and rest me in the? O whan shall I ful-
ly rente to the/ and se & fele howe swete
thou art? whan shall I holly gather my
selfe togider in the so pite/ that I shal
not for thy loue fele my selfe/ but the one
ly aboue my selfe & aboue all bodily thynges/
& that thou visyte me in suche wise/
as thou doste visite thy faithfull louers.

Nowe I ofte morne & complayne the
miseries of this lyfe/ & with sorowe & wo
bere them w right gret heynesse for ma-
ny puell thynges happen dayly in this
lyfe/ whiche oserymes trouble me & make
me very heuy/ & gretly darken myne vn-
derstandyng. They hynder me greatly &
put my mynde fro the/ & so encombre me
many wayes/ that I can nat haue free
mynde & clene desire to the/ ne haue thy
swete embrasyng; that to thy blessed sat-
tes be alway present. wherfore I beseech
the lordē Christ Iesu/ that the sighyng
and

The thynde

and the inward despyes of my hert with
my manyfolde desolaciōs may somwhat
moue the and enclyne the to here me. O
Jesu the light & brightnes of everlastig
glory/the ioy and comfozte of all crysten
people that are walkyng & laborynge as
pylgrymes in wyldernes of this wo:ld/
my herte cryeth to the by styl despyes w-
out voyce & my silence speketh vnto the
& sayth thus/howe long tarieth my lord
god to come to me/berply I trust that he
wyl shortly come to me his poorest ser-
uaunt & comfozte me & make me ioyous
& glad in hym. And that he wyl deliuer
me fro al anguysshe & sorowe. Come lord
come for wout the I haue no glad day ne
houre/for thou sete al my ioy & gladnes/
& without the my soule is barayne & boy-
de/I am a wretche & in maner in pyson/
& bounde with setters tyl thou throughe
the lght of thy gracpous presence vouch-
safest to visite me and to refreshe me/
and to bryng me agayne to lyberte of
spirite & that thou vouchsafest to shewe
thy fauourable and louely countenance
vnto me. Let other seke what they wyl/
but truely there is no thyng that I wyl
seke nor that shall please me / but thou
my lord god my hope and everlastyng
helth.

beseech. I shall not cesse of prayer tyll thy
grace retourne to me agayne that thou
speke inwardly to my soule / & saye thus.
Lo I am here / I am com to the for thou
hast called me / thy teares and the desyre
of thy herte / thy meeknes and thy contri-
tion / haue bowed me downe and brought
me to the. And I shall say agayne / lord
I haue called the / and I haue desired to
haue the / ready to forsake all thynges for
the / thou sayste hast styed me to see the /
wherfor be thou alway blessed that hast
shewed suche goodnesse to me / after the
multytude of thy mercy. what hath thy
seruaunt lord more to do or say / but that
he meken hym selfe before thy maiestie / &
euer haue in mynde his owne iniquitie?
There is none lyke to the lord in heu-
ne in erthe / thy workes be good / thy in-
gements be rightwysse / and by thy pro-
uidence all thynges be governed. wher-
fore to the that arte the wysedome of the
father be euerlastyng ioye and glorie.
And I humbly beseeche the that my body
and soule / my herte and tonge / and
all thy creatures may alway
laude the and blesse
the. Amen.

Of remem-

The thirde
Of remembryng of the great and
many folde benefytes of god.
The. xliij. chapt.



When myne herte lozde/ in to
the beholding of thy lawes/
and in thy commaundementes
teche me to walke. Gue me
grace to knowe & to vndersta
de thy wyl/ & with great reuerence & dily
gent consideration/ to remembre thy many
folde benefytes/ that I may feohel forth
yelde to the dewe thakynge for them a
gayne. But I knowe and confesse it for
trouthe/ that I am nat able to yelde to
the eddigne thakynge for the lest bene
fyte that thou hast gyuen me. For I am
lesse than the lest benefite that thou hast
gyuen. And whan I beholde thy noble
nesse & thy worthynesse/ my spirite drea
beth & trembleth very sore for the great
nesse therof. O lozde/ all that we haue i
body & in soule withinfo the & without
forth/ naturally or supnatually they be
thy benefites/ & shewe the openly to be a
blessed and a good benefactour/ of whō
we haue receyued suche gyftes/ & though
one hath receyued more & another lesse/
yet they all be thy gyftes/ & without the
the

the lest can nat be had/ & he that hath mo
re receyued/ may nat rightfully glorifye
hym self therein/ as though he had gotten
it by his owne merite/ ne exalt him self a
boue other/ no: disdayne other / no: des-
pise his inferiours therfore/ for he is greet
test & most acceptable to the/ that lest al-
cribeth to hym selfe / & that is for suche
gistes the more meke & the more deuoute
in yldyng thaknynges to the for them a-
gaync/ & he that through mekenesse can
holde hym selfe most vyle & most vnwo-
thy of all other/ is the more apte to recey-
ue of thy hande more larger gyftes. Also
he that hath receyued the fewer gyftes/
ought nat therfore to be heuy ne to dis-
dayne at it/ ne to be enuyous against the
that haue receyued the greet / but rather
he ought to lyfte his mynde vpwarde to
the/ & highlye to laude & prayse thy na-
me that thou so liberally/ so loungly/ &
so frely without acceptyng of psons/ de-
partest thy gyftes among thy people. Al-
thynges come of the/ & therfore thou art
in all thynges to be blessed. Thou know-
west what is expediēt to be gauen to eue-
ry pson/ & why one hath lesse & another
more/ it is nat to vs to reason or discusse
but to the onely by whom the merites of
euery

The thirde

every man shalbe discussed. wherefore for
be I accompt it for a great benefyte/nat
to haue my gyftes wherby outwardlye
and after mannes iugement / laude and
prayinge shulde folowe. And ouer that/
as me seemeth/ although a man conspyre
and beholde his owne pouertie/ and the
vplenesse of his owne persone / he ought
nat therfore take grefe/ heynesse/no: de
tection/but rather to conceyue therby gret
gladnesse of soule/ for thou haste chosen
and dayly doste chuse poore meke psons/
and suche as be dispised in the worlde/to
be thy famplier and hous holde seruaun
tes/wytnes thy apostles whom thou ma
dest prynces of al the worlde/ whiche ne
uerthelesse were conuersant among the
people without complaynyng/ so meke
and simple without al malice & decepte
that they ioyed to suffre reproches for thy
name/so farforth that suche thynges as
the worlde abhorreth and fleeth they co
uetyed with gret desyre/thus it appereth
that there ought nothyng so moche to
comforte and glad thy louer & hym that
hath receyued thy benefaytes / as that
thy wyl and pleasure in hym be fulfilled
after thy eternal disposicion of him from
the begynnynge / wherwith he ought to
be

boke. fo. lxxxvii.

be so wel contented and pleased that he
wolde as gladly be holden lest/ as other
wolde be holden moſte / and as peassull
wolde he be and as well pleased in the
lowest place as in the hyghest/ & as glad
to be dispised and abiect and of no name
ne reputarion in the worlde/ as other to
be nobler or geeter / for thy wyl lorde &
the honoure of thy name ought to excell
al thynges and moze ought it to please &
cōfōrt thy louer than al other benefaictes
gyuen or that myght be gyue vnto hym.

Of foure thynges that brynge peace
in to the soule. The.
xxv. chapitre.

If soune nowte shall I teche the/
the very trewe way of peace and
of perfitte lybertye. O lorde Iesu
do as thou sayst for that is right ioyous
for me to here / studye my sonne rather
to fulfyll an other mannes wyl than
thyne owne choyce alway to haue lytell
worlde lycheſſe rather than moche/ for
he also the lowest place and desyre to be
vnder other rather than aboue / and con
ſepte alwaye and praye that the wyl
of god

The chynde

of god be holly done in the. To suche a pa-
son entretly sochfastly in to the very true
waye of peace and inwarde quiernesse.

O lord/ this thynte lesson that thou
hast taught me/ cōtayneth in it selfe mo-
che high pfection. It is thynte in wordes
but it is full of sentēce & fruitful in bees-
tue/ for if it were well & faithfully kepte
of me/ vntesfulnesse. Wulde nat so high-
ly spring i me as it hath done/ for as ofte
as I fele my selfe vntesfull & nat cōten-
ted/ I fide that I haue gone fro this les-
son & fro this good doctryne. But thou
lorde Iesu that all thiges hast vnder thy
gouernance/ & alway louest the helth of
mannes soule/ encrease more grace in me
that I may from henceforth fulfyll these
teachynges/ and that I maye do alwaye
that shalbe to thy honour and to the hel-
the of my soule. **A. My. 3. R.**

A prayer agaynst yuell thoughtes.

The. xxvj. chapter.

O lord Iesu/ I beseeche the be
nat farre fro me but come thow
tely & helpe me/ for bayne thou-
ghtes haue eysen in myne herte / & world-
lye dyedes haue troubled me very sore
how

Bothe shall I breke them downe? howe
 shall I passe unhurte without the helpe?
 I shall go before the sayth our lord. and
 I shall ouerthrowe the power of the sence
 and than shall I set open to the the pates
 of goostly knowlege/ & shall shewe to the
 the priuytyes of my secretes. O lord do
 as thou sayest/ and than shall flee from me
 al wycked fantasyes / & truly this is my
 hope and my onely comforte/ to fle to the
 in euery trouble stedfastly to trust in the/
 inwardly to call to the/ and patiently to
 abyde thy cōpyng & thy heuently conso-
 lacyons/ whiche I trust shall shortly co-
 me to me. Amen.

A prayer for the clerpyng of mannes
 mynde. The. xxviij. chapitre.



Clarifie me lord Iesu w
 the clerenesse of the euer-
 lastyng light/ and dypue
 out of my herte all maner
 of derkenes and all bayne
 ymagynacyons and byo-
 lent temptacions / syghte
 strongly for me/ and dypue away the puel
 bestes/ that is to say al my puel & wicked
 concupiscences/ that peace of conscience
 I mite. A map

The thynde

may entre and haue ful rule in me/ & that
habundaunce of laude and prayſynge of
thy name/ may ſounde contynnally in the
chambre of my ſoule/ that is to ſay in a pu
re & a clene conſcience i me Comaunde the
wyndes and tempeſtes of pryde to ceſſe/
byd the ſee of worldly couetyſe to be in
reſte/ and charge the northeren wynde/ that
is to ſaye the fendes temptacyon that it
blow nat / and than ſhall be great tran
quillitie and peace in me. Sende out thy
light and the trowth of goſtly knowlege/
that it may ſhine vpon the erthe barayue
and drye/ & ſende downe thy grace frome
aboue & therewith anoynte my drye herte.
And gyue me the water of inly deuocyon
to moyſte therewith the drynes of my ſou
le that it maye drynge forth ſome good
fruyte that ſhal be lykynge and pleaſant
to the. Keyſe vp my mynde that is ſore
oppreſſed with the heuy bourden of ſyn
ne/ and lyfte vp my deſyre to the loue of
heuenly thynges/ that by a taſte of the he
uenly felicitie it maye lothe to thynke on
any erthly thynges. Take me lord and
helyuer me fro the vyle conſolacyon of
creatures/ whiche muſt of neceſſitie ſhort
ly peryiſhe & fayle. For there is nothyng
create that maye fully ſatysfy myne ap
petyte.

boke.

To. lxxxix.

petyte. Joyne me therfore to the with a
sure bonde of heuently lone/for thou only
suffrest to thy louer. And without the al
thynges be vayne and of no substance.

That it is nat good to serche cury
ously another mannes lyfe.

The. xxviii. chapitre.

MI sonne sayth oure lord/loke
thou be nat curious i serchynge
of another mannes life/ne that
thou busye nat thy selfe with thynges
that belonge nat to the/ what is this oz
that to the folow thou me/what it to the
wheder this man be good oz bad/ oz whe
ther he say oz do this oz that. Thou ne
dest nat to answer for another mannes
dedes/but for thine owne dedes thou must
nedely answer/why dost thou thā medle
where it nedeth nat. I se and knowe eue
ry man & euey thyng vnder the sonne/I
se & beholde/ & howe it is with every per
sone/what he thynketh/ what he wylleth
and to what ende his werke draweth is
open to me. And therfore al thynges are
to be referred to me. Kepe thy self alway
in good peace & suffre hym that wpll al
gates serche another mannes lyfe be as

R. ij.

busy

tho. xxviii.
1268

The thyrde

busy as he wyl. And in the ende shall fall
vpon hym as he hath done and sayd / for
he can nat deceyue me what so euer he be/
if thou admonyshe any persone for his
soule helthe / looke thou do it nat to gete
the therby any name or fame in the worl
de / ne to haue the familiaritie or priuate
loue of any persone / for suche thynges
cause moche vniquietnes of mynde / & wyl
make the also to leese the rewarde that
thou shuldest haue of god / and bring also
great derkenes in to thy soule. I wolde
gladly speke to the my wordes & open to
the the secretre mysteries of fraternal cor-
rection / yf thou woldest prepayre thy sou
le redy agaynst my cōmyng / & that thou
woldest opē the mouthe of thy hert sayth
fully to me. Be thou prouident / wake di-
ligently in prayer / meken thy selfe in eue
ry thyng / and thou shalt synde great
comfort in god and litell resistence in thy
euen crysten.

In what thyng peace of herte and
greatest profyte of man standeth.

The. xxix. chapitre.

My sonne sayth our lord Iesu / I sayd
to my disciples thus. My peace I leaue
with

with you/my peace I gyue you / nat as
the worlde gyueth/but moche more than
it may gyue. Al men desire peace / but all
men wyl nat do that belongeth to peace/
my peace is with the meke and mylde in
herte/& thy peace shal be in moche pa-
e-ence/if thou wylt here me and folowe my
wordes thou shalt haue great plentie of
peace. O lorde what shal I do to come to
that peace. Thou shalt in al thy werkies
take good hede what thou doste & sayste/
and thou shalt set al thy hole entente to
please me / and nothyng shalte thou co-
ueyte oz seke without me/& of other men-
nes dedes thou shalt nat iuge presump-
tuously/ne thou shalt nat medle wth thin-
ges that pertain nat to the / if thou do
thus it maye be that thou shalt lytell oz
seldome be troubled/but neuerthelesse to
fele no tyme no maner of trouble noz to
suffre no heuyenes in body ne in soule / is
nat the state of this lyfe but of the lyfe to
come. Thike nat therfore that thou hast
founde the true peace for thou felest no
greffe/ne that al is wel wth the whan thou
hast none aduersarie/ne that al is perfite
for that every thyng cometh after thy
mynde. Be yet that thou arte great in
goddess sight oz specially beloued of hym

The thy: de

for thou hast great seruoure in deuocyon
and great swetnes in contemplacyon/for
a true louer of vertue is nat knowen by
al these thynges / nor the true perfection
of man standeth nat in the (wherin than
lozde) in offerynge of a man with all his
herte holly to god/nat sekynge hym selfe
ne his owne wyl/neyther in great thinge
nor in small/in tyme nor in eternitie / but
that he abyde alway one / & yelde alwaye
lyke thanks to god for thynges plesant
and displeaunt / wayeng them all in one
lyke balaunce as in his loue/ and if he be
also so strong in god that whan inward
consolacyon is withdrawen/ he can yet
styre his hert to suffre moze if god so wil/
& yet he iustifieth nat hym selfe ne pray-
seth not hym selfe therfore / as holy and
ryghtwysse / than he walketh in the very
true way of peace and than he maye well
haue a sure and a perfite hope and truste
that he shall se me face to face in euerla-
stynge ioy and fruytyon in the kyngdom
of heuen. And if he can come to a perfyte
and a full contempte and dyspysynge of
hym selfe than shall he haue full habun-
daunce of rest and peace in the ioye euer-
lastynge after the measure of his gyfte.

A

M

E

A.

Of the

Of the libertie/excellencie/and
worthynes of a free mynde.

The. xxx. chapitre.

Lorde it is the werke of a perfite
man/neuer to sequestre his myn-
de fro the beholdynge of heuenly
thynges /and amonge many cures to go
as he were without cure / nat in the ma-
uer of an ydle oz of a desolute person/but
by the specyall prerogatyue of a free myn-
de alway busy in goddes seruyce/nat clea-
uyng by inordinate affection to any crea-
ture. I beseeche the therfore my lord Iesu
moste meke and mercyfull that thou ke-
pe me fro the busynes and cures of the
worlde/ that I be nat ouer moch inquie-
ted with the necessytyes of the bodyly
kynde / ne that I be nat taken with the
voluptuose pleasures of the worlde/ ne
of the fleshe/and that in lyke wyse thou
preseue me from all hynderaunce of the
soule /that I be nat broken with ouer mo-
che heynnes/ sorowe/ nor worldely drede.
And by these peticiōs I aske nat onely to
be deliuered fro suche vanytyes as the
worlde desyret/ but also fro suche mis-
eries as greue the soule of me thy seruante
with

The thirde

With the comon malediction of mākynde
that is with corrupcion of the bodyly fe-
lyng/ wherwith I am so greued and let-
ted that I may nat haue libertie of spiri-
te to beholde the whan I wolde. O lord
god that art swetnesse vnspekable turne
in to bytternes to me al fleshely delytes/
whiche wolde drawe me fro the loue of
eternall thynges to the loue of a thorte &
a byle delectable pleasure / lette nat the
fleshe & blode ouercome me/ne the worl-
de with his thorte glorie deceyue me/ nor
the fende with his thousandefolde craf-
tes supplante me / but gyue me goostely
strength in resistynge / pacience in suffe-
rynge/and constauce in perseuerynge.
Gyue me also for al worldely consolaci-
ons the most swete consolacion of the ho-
ly goost. And for al fleshely loue sende in
to my soule the loue of thy holy name.
To mete/ drynke/clothyng/and al other
necessaries for the body be paynfull and
troublous to a feruent spirite/ whiche if
it myght/ wolde alway rest in god and in
goostely thynges/graunt me therfore gra-
ce to vse suche bodyly necessities tempo-
ratly & that I be nat deceyued with ouer-
moche desyre to them. To forsake al thin-
ges it is nat laifull/ for the bodyly kinde
must

must be preserved / and to seke superfluous thynges more for pleasure than for necessitye / thy holy lawe prohibiteth / for so the fleshe wolde rebel agaynst the spirit / wherefore lord I beseeche the that thy hande of grace may so gouerne me & teche me that I excede nat by any maner of superfluyte. Amen.

¶ That pryuate loue most letteth a man from god. The. xxxj. chapitre.



My sonne sayth our lord / it behoueth the to gyue al for all and nothyng to kepe to the of thyne owne loue / for the loue of thy self more hurteth the than any other thyng in this worlde / after thy loue and after thyne affection / euery thyng cleueth to the more or lesse / yf thy loue be pure / simple / & wel ordred / thou shalt be without inordynate affection to any creature. Coueyt therefore nothyng that is nat lefull for the to haue / & haue nothyng that maye let the fro godly traueyle / or that may take fro the the inwarde lybertie of soule. It is marueyle that thou comyttest nat thy self fully to me with all thy herte / with al thynges

The thirde

that thou mayst haue oꝛ desire. Why arte thou thus consumed with bayne sorowe? why arte thou wored with superfluous cures? Stande at my wyll and thou shalt fynde nothyng that shall hurt the oꝛ hinder the/ but if thou seeke this thig oꝛ that oꝛ woldest be in this place oꝛ in that / for thyne owne profite and for thyne owne pleasure/ thou shalt neuer be in reste/ ne thou shalt neuer be free fro some trouble of mynde/ for in euery place shalt thou fynde some thyng that woll myslike the. Trāstorie thynges whan they be had & gretly multiplied in the world/ do nat alway helpe mannes soule to peace/ but rather whan they be dispised and fully cut oute of the loue & desire of the herte/ and that is nat to be vnderstande onely of golde & splure/ & other worldly richesse/ but also of desire of honours & prapringes of the worlde/ whiche shortly banysyth and passeth away/ as dothe the smoke with the wynde/ the place helpeth lytell if the spirite of feruour be away. Also the peace that a man getteth outward shall nat long stāde hole/ if it be boyde fro the true inward peace of herte/ that is to say/ though thou chaunge thy place/ yet it shall lytell amende the/ but thou stande stable
and

boke. fo. lxxxiiij.

and stedfaste in me / for by newe occasiōs
that shall dayly ryse / thou shalt fynde
that thou hast fledde and percase moche
more peryllous and moche more greuous
se thynges than the firste were.

A prayer for the purgynge of mannes
soule / and for heuenly wysedome & the
grace of god / to be optayned and had.

The. xxxiiij. chapitre.

Conferme me lord by the grace
of the holy goost / and gyue me
grace to be strong inwardly in
soule / and auoyde out therof all
vnpromysable busynes of the worlde and
of the fleshe / that it be nat ledde by vn-
stable desires of erthely thynges. And
that I may beholde all thynges in this
worlde as they be / transitorye and of shor-
te abiding / and me also to go with them
for no thyng vnder the Sonne may longe
abide / but all is vanytie and afflicti-
on of spyrte. O howe wyse is he that
feleth and vnderstandeth this to be true
that I haue sayde. Gyue me lord there-
fore heuenly wysedome / that I may lear-
ne to seke the and to fynde the. And as
haue all thyngs to loue the / and all other
thynges

The thirde

thynges to vnderstande & knowe as they
be after the order of thy wysedome & none
otherwise. And geue me grace also/wise
ly to withdraue me fro them that flatter
me / & patiently to suffre them that gre-
ue me / for it is great wysedome nat to be
moued with euery blaste of wordes / nor
to geue eare to hym that flattereth as
dothe the meremayde. The waye that is
thus begon / shall bringe hym that wal-
keth in it / to a good & a blessed endynge.

Agaynst the yuell sayenges of detra-
ctours. The. xxxij. chapitre.

Myson sayeth our sauour Christ
thou shalt nat take it to greefe/
though some persons thynke y-
uell o; say yuell of the that thou woldest
nat gladly here / for thou shalt yet thiike
worle of thy selfe / & that no man is so y-
uell as thou arte. If thou be well ordred
wiforth in thy soule / thou shalt nat mo-
che care for such flyeng wordes. And yet
it is no lytell wysedom / a man to kepe h-
selfe in scilence & in good peace whā yuell
wordes be spoken to hym / & to turne his
hert to god & nat to be troubled with ma-
nes iugement / let nat thy peace be in the
bertes

boke.

Jo. lxxxixij.

herres of men/ for what so euer they say
of the good or bad/ thou art nat therfore
another man/ for as thou arte thou art.
where is the true peace & the true glozy?
is it nat in me/ yes trewly. Therfore be
that neyther desyret to please man/ ne
dredeth nat to displease hym/ shall haue
great plentie of peace/ for of inordynate
loue & bayne drede/ cometh all vnquyet-
nesse of hert & vntrestfulnes of the mynde.

Howe almighty god is to be inward-
ly called vnto/ in tyme of tribu-
lation. The. xxxiiij. cha.

I Did thy name be blessed for euer
that thou woldest this tēptation
and tribulation shuld fall vpon
me. I may nat escape it but of necessitye
I am driuen to fle to the that thou bou-
chase to helpe me/ & to turne all i to my
goostly profyte. O lord/ I am now in
trouble/ and it is nat well with me/ for I
am greatly vexed with this present pas-
sion/ & now moost best beloued father/
what shall I say/ I am now taken with
anguysshes & troubles on euery syde/ sa-
ue me i this houre/ but I trust that I am
come in to this houre that thou shalt be
lauded

The thirde
lauded and prayesd whan I am perfect-
ly made meke before the / and that I am
clerely delyuered by the / be it therfore ple-
saunt to the to delyuer me / for what may
I mosse synfull wretche do or whether
may I go without the. Spue me pacien-
ce nowe at this tyme in all my troubles /
helpe me my lord god / and I shal nat fe-
re ne drede what troubles so euer sal vpo-
me. And nowe what shal I say / but that
thy wyl be done in me. I haue descrued
to be troubled and greued / and therfore it
behoueth that I suffice as long as it shal
please the / but wolde to god that I might
suffice gladly tyll the furpous tempestes
were ouer passed / and that quyetnes of
herte myght come agayne. Thy myghty
hande lord is stronge ynoughe to take
this trouble fro me and to assuage the
cruel assautes therof / that I do nat vtter-
ly fayle as thou haste ofte tymes done to
me before this tyme / and the more harde
that it is to me the more light it is to the.
And whan I am clerely deliuered by the
than shal I say. This is the chaungynge
of the right hande of him that is highest
that is the blessyd Trinitie / to whom
be ioy honoure and glorie euer-
lastynge. A . M . E . N .

Of the

Of the helpe of god to be askest/ and
of a trust to recouer through de-
uout prayer/ our former
grace. The. xxxv. cha.



I sonne I am the lord that
sendeth comforte in tyme of
tribulacyon / come therfore
to me whan it is nat well wth
the. This is it that letteth
the most/ that thou turnest the ouer flou-
ly to me/ for before thou praye hertely to
me/ thou sekest many other comfortes &
refresthest thy sprytes in outwarde thi-
ges. And therfore it is that all that thou
doste lytell auerpleth the tyll thou can be
holde and se that I am he that sendeth
cōfort to al thē that faithfully do call to
me/ and that there is nat without me a-
ny profitable counsaile ne perfitte reme-
dy. But nowe take a good sprite to the/
and after thy troubles be thou cōforted i
me/ & in the light of my mercy haue thou
full trust/ for I am nere the to helpe the
& to restore the agayne/ nat onely to lyke
grace as thou hadest first/ but also to mo-
che more in gret habūdance. Is ther any
thing harde or impossible to me/ or am I
lyke to him that saith a thing and dothe
it nat/

The thyrd

it nat/where is thy faith. Stande strongly & perseuerantly in me/ be stedfast aby-
dyng my promyse and thou shalt haue
comforte in suche tyme as it shall be most
expedient to the / abyde abyde and tary
for me & I shall come soone & helpe the.

It is temptacyon that bereth the and a
bayne drede that fereth the moche. But
what auayleth suche fere or drede for thi-
ges that perchaunce shall neuer come/ but
that the gostly enemye wolde thou shul-
dest haue sorowe vpon sorowe. Bere ther-
fore pacyently thy troubles that be pre-
sente/ and drede nat ouer moche tho that
be to come / for it suffyleth to every daye
his owne malyce. It is a bayne thyng &
an vnprofytable to be heuy or glad / for
thynges that perchaunce shall neuer hap-
pen ne come. But it is the vnstabilenes of
man that he wyl be deceyued & so lightly
folowe the suggestyon of the enemye/ for
he careth nat whether he may deceyue by
true suggestyon or by false/ ne whether it
be by loue of thynges present or by drede
of thynges to come. Therfore be thou nat
troubled ne drede thou nat/ truste strong-
ly in me and in my mercy haue persyte
hope for whan thou wenest that thou art
right farre fro me/ ofte tymes I am right
nere

here vnto the/and whā thou wenest that
all is lost / than ofte tymes foloweth the
greater rewarde. It is nat therfore all
lost though some thyng happen agaynst
thy wyl / and thou shalte nat iuge therein
after thy outward felynge/ne thou shalt
nat take any greife so sore to herte / but
that thou shalt haue good trust to esca-
pe it / ne thou shalt nat thynke thy selfe
all holly forsaken of me/though I sende
the for a tyme some heuynesse & trouble/
for that is the sicker way to the kyngdom
of heuen/and doutlesse it is more expedi-
ent to the & to other my seruantes that
ye somtyme be proued with aduersitytes
than that ye haue alway all thyngs after
your wylles / I knowe the hyd thought
of man and that it is moche expedient to
the helth of the soule that he be leste som
tyme to hym selfe without godly sauour
or comforte / leest haply he be reysed vp
in to pryde and thynke hym selfe better
than he is. That I haue gyuen I maye
take away & may restore it agayne whan
me shal lyst/whan I gyue a thyng to any
person it is myne owne that I haue gy-
uen/and whan I take it away agayne/I
take none of his / for euery good gyfte &
euery perfitte rewarde cometh of me/yt I

Ampta.

D

sende

The thyrde

sende the trouble or heynes i what wise
so euer it be/take it gladly and disdayne
it nat ne let nat thy hert fayle the therin/
for I may anone lyfte the by agayne and
turne thy heynes in to great ioy & gost-
ly gladnes / and verily I am ryghtwyle
and moche to be lauded and praysed whā
I do so with the / yf thou understande a
ryght & beholde thy selfe truly as thou
arte/thou shalte neuer be so directly heuy
for no aduersitie / but rather thou shalte
ioye therin/ and thynke it as the grettest
giste that I spare nat to scourge the wth
suche trouble and aduersitie / for I sayd
to my disciples thus/as my fader loueth
me I loue you/and yet I sente them nat
forth in to the worlde to haue temporall
ioyes but to haue great batayles / nat to
haue honours but dispites/nat to be ydle
but to labour/nat to reste / but to byng
forth moche good fruyte in pacience and
in good workes/my sonne remembre wel
these wordes that I haue spoken to the/
for they be trewe and can nat be denyed.

¶ Howe we shulde forgete all creatures
that we myght fynde our creatour.

The. xxxvj. chapytre.

Forde

Iorde I haue great nede of thy
 grace and that of thy great syn-
 guler grace or that I may come
 thyder where no creature shall let me ne
 hynder me fro the perfite beholdinge of
 the/for as long as any transitory thyng
 holdeth me / or hath rule in me / I maye
 nat flye freely to the / he coueynted to flye
 without let that sayd thus/who shall ge-
 ue me wynges lyke to a doue/that I may
 flye i to the bosome of my saupour and in
 to the holes of his blessed woundes and
 rest me there. I se wel that no man is mo-
 re restful nor more likyng in this worlde
 than is that man whiche alway hath his
 mynde and his hole entente vpwarde to
 god and nothyng desireth of the worlde.
 It behoueth hym therfore that wolde p-
 fytely forsake hym selfe and beholde the/
 to surmount all creatures and hym selfe
 also/and throughe excesse of mynde to se
 & beholde that thou maker of al thynges
 hast nothing among creatures lyke vnto
 the / and but a man be clerely deliuered
 fro the loue of creatures/ he may nat ful-
 ly tende to his creatoure / and that is the
 greatest cause why there be so fewe con-
 templatyues/that is to say bycause there
 be so fewe that wylfully wyl sequestre

The thirde

them selfe fro loue of creatures. To contemplacyon is great grace requyred / for it lyfteth vp the soule and rauyssheth it vp in spirite aboue it selfe. And but a mā be lyfte vp in spirite aboue hym selfe and be clerely delyuered from al creatures as in his loue and be perfetely & fully onyed to god / what so euer he can oꝝ what so euer he haue eyther in vertue oꝝ cōnyng / it is but lytel worth afoze god. Therfoze he shall haue but lytell vertue and longe shal he lyc styll in erthly lyhynges that accompteth any thyng great oꝝ worthy to be praysed but onely god / for all other thynges besides god are nought and for nought are to be accompted. It is great difference bytwene the wysdome of a deuoute man lyghtned by grace / & the conyng of a subtel and a studyous clerke / and that lernynge is moche more noble & moche more worthy that cometh by the influence and gracypous gyfte of god / thā that that is gotten by the labour & study of man. Many desire to haue the gyfte of contēplacyon / but they wyl nat vse suche thynges as be requyred to contēplacion / & one great let of contemplacyon is / that we stande so longe in outwarde spgnes & in sensible thynges / and take no hede of a
perfyte

a perfyte mortificenge of our body to the
 spirite/ I wote nat howe it is/ne w^t what
 spirite we be led/ne what we pretende/we
 that be called spirituall persons that we
 take greater labour and study for transi
 toz thynges/thā we do to knowe the in
 warde state of our owne soule/ but alas
 for sorowe/anone as we haue made a ly
 tell collection to god we renne forth to
 outwarde thynges and do nat serche our
 owne consyence with dewe examinacion
 as we shulde do/ne we hede nat where our
 affection resteth / ne we sorowe nat that
 our dedes be so puel & so vncleane as they
 be. The people corrupted them selfe with
 fleshely vncleannes and therfore folowed
 the great fode / and verily whan our in
 warde affection is corrupted/it is necessa
 ry that our dedes folowynge therupon be
 also corrupted/for of a cleane herte spryn
 geth the fruyte of good life. It is ofte ty
 mes asked what dedes suche a man hath
 done/but of what zeile oz of what entente
 he dyde them is lytell regarded/ whether
 a man be riche/strong/fayre/able/a good
 writer/a good synger/oz a good labourer
 is ofte enquired/but howe pooze he is in
 spirite/howe pacyent and meke/howe de
 noute/& howe inwardely tourned to god/

The thyrde
is lytell regarded. Nature beholdeth the
outwarde dede but grace tourneth her to
the inwarde entente of the dede. The fyrst
is ofte deceyued/ but the seconde putteth
her trust holly in god and is nat
deceyued.

Howe we shulde forsaake our selfe and
thrust downe al couetyse out of our
hertes. The. xxxvij. chapitre.

O sonne sayth oure lord / thou
shalte nat haue perfite lybertie
of mynde but thou holly forsa-
ke thy selfe / al proprietaries & all louers
of them selfe/ al couetous persons / cury-
ous/ baynglorious/ & all renners about.
And also suche as seke thinges softe and
delectable in this worlde and nat of Iesu
Christ/ ofte sayuyng and gredyly sekynge
thinges that shal nat longe endure/ be as
men fettered and bounden with cheynes &
haue no perfite lybertie ne fredome of spi-
rite/ for al thynges shal peryshe that be
nat wrought of god/ holde wel i thy myn-
de this shorte worde/ forsaake all thynges
and thou shalte fynde al thynges/ forsaake
couetyse and thou shalte fynde great rest/
pynte well in thy mynde that I haue
sayd/

sayd/ for whan thou hast fulfilled it thou
shalte wel knowe that it is trewe. Worde
this lessou is nat one dayes worke ne a
playe for chyldren / for in it is conteyned
the full perfectyon of all relyggon. Also
my sonne thou oughtest nat to be tour-
ned fro god ne to be any thyng dyscou-
raged fro his seruyce / whan thou herest
the straye lyfe of perfyte men / but ra-
ther thou oughtest to be prouoked ther-
by to hygher perfectyon / and at the leest
to desyre in herte that thou myghtest co-
me therto. But wolde to god thou were
fyrst come to this poynte that thou wer-
te nat a louer of thy selfe / but that thou
woldest kepe my commaundementes and
the commaundementes of hym that I
haue appoynted to be thy father spyry-
tuall / for than thou shuldest please me
greatly / and than al thy lyfe shulde passe
forthe in ioye and peace. Thou hast yet
many thynges to forsake / whiche but
thou can holly forsake / thou shalte nat
gete that thou desyrest. And therefore I
counsaille the to bye of me bryghte Wy-
nynge golde / that is to say heuenly wys-
dome that dyspyseth all erthely thyng-
es / and caste frome the all worldely
wyselwome and al mannes comforte and
al thyne

The thyrde
is lytell regarded. Nature beholdeth the
outwarde dede but grace tourneth her to
the inwarde entente of the dede. The fyrst
is ofte deceyued/ but the seconde putterh
her trust holly in god and is nat
deceyued.

Howe we shulde forsake our selfe and
thrust downe al couetyse out of our
hertes. The. xxxvij. chapitre.

W I sonne sayth oure lord / thou
shalte nat haue perfite lybertie
of mynde but thou holly forsa-
ke thy selfe / al proprietaries & all louers
of them selfe/ al couetous persons / cury-
ous/ baynglorious/ & all renners about.
And also suche as seke thinges softe and
delectable in this worlde and nat of Iesu
Chryst/ ofte saynyng and gredyly sekynng
thinges that shal nat longe endure/ be as
men fettered and bounden with cheynes &
haue no perfite lybertie ne fredome of spi-
rite/ for al thynges shal peryshe that be
nat wrought of god/ holde wel i thy myn-
de this shorte worde/ forsake all thynges
and thou shalte fynde al thynges/ forsake
couetyse and thou shalte fynde great rest/
pynte well in thy mynde that I haue
sayd/

sayd / for whan thou hast fulfilled it thou
shalte wel knowe that it is trewe. Forde
this lessou is nat one dayes worke ne a
playe for chyldren / for in it is conteyned
the full perfectyon of all relygion. Also
my sonne thou oughtest nat to be tour-
ned fro god ne to be any thyng dyscou-
raged fro his seruyce / whan thou herest
the straye lyfe of perfylte men / but ra-
ther thou oughtest to be prouoked ther-
by to hygher perfectyon / and at the leest
to desyre in herte that thou myghtest co-
me therto. But wolde to god thou were
fyrst come to this poynthe that thou wer-
te nat a loue of thy selfe / but that thou
woldest kepe my commaundementes and
the commaundementes of hym that I
haue appoynted to be thy father spyry-
tuall / for than thou shuldest please me
greatly / and than al thy lyfe shulde passe
forthe in ioye and peace. Thou hast yet
many thynges to forsake / whiche but
thou can holly forsake / thou shalte nat
gete that thou desyrest. And therefore I
counsaille the to bye of me bryghte Gy-
nyngge golde / that is to say heuenly wys-
dome that dyspylseth all erthely thyng-
es / and caste frome the all worldely
wysewome and al mannes comforte and
al thyne

The thirde

al thyne owne affectionous / and that thou
chewe to haue byle thinges and abiecte/
rather than precious and hyghe in syght
of the worlde / but the trewe heuenly wis-
dome semeth to many to be byle and ly-
tel and wel hyghe forgotten. Many can
say with theyr mouth that it is good nat
to desyre to be magnified in the worlde/
but theyr life foloweth nat theyr sayeng/
& therfore they desyre it pryuely in theyr
herte / but yet that is the precious marga-
rite and the hyghe vertue that is byd fro
moche people for theyr presumpryon / ge-
te it who so may.

Of the vnstablenes of mannes herte/
and that our synall entente in all
thynges shulde be to god.

The. xxxviii. cha.

I sonne loke thou byleue nat
thyne owne affectyō for it chañ-
geth ofte fro one thyng to an
other / as longe as thou lyuest thou shalt
be subiecte to chauncabilitie whether
thou wylte oz nat / as nowe glad / nowe so-
rowfull / nowe pleased / nowe displeased /
nowe deuoute / nowe vndeuous / nowe
lusty / nowe slouthfull / nowe heuy / nowe
lyghtsome

lyghtsome. But a wyse man that is well taught in gostely trauayle standeth stable in al suche thynges and forceth lytell what he feleth ne of what syde the winde of vnstablenes bloweth/but al the entent and study of his mynde is/howe he maye most profyte in vertue and spynally come to the mooste fruytfull and mooste blessyd ende. By such a hole entent fully directed to god/may a man abyde stedfast and stable in hym selfe amonge many aduersitytes/and the more pure and the more cleane that his entent is/the more stable shal he be i euery storme. But alas for sorowe the eye of mannes soule is anone derked/for it beholdeth lyghtly delectable thynges that come of the worlde and of the fleshe/in so moche that there is seldome founde any persone that is free & clere fro the vcnymouse desire of herynge of some tales or of some other fantasies/& that by theyr owne sekynge. In suche maner came the Jewes in to Bethany to Martha and to Mary magdaleyn/nat for the loue of our lord Iesu/but for to se Lazar whome he had reysed fro dethe to lyfe/wherfore the eye of the soule is to be kepte full bryght that it be alwaye pure and cleane/and that it be aboute all passynge thynges

The thirde
thynges holly dyrected to god / whiche
graunt vs our lord Iesus. Amen.

Both our lord god sauoureth to his
louers sweetely / above all thynges
& in all thynges. The. xxxix. cha.



Our lord god is to me all
in all / and sythe he is so /
what wolde I more haue /
or what can I more desire.
O this is a sauoury wor-
de and a swete / to say that
our lord is to me all in all. But that is
to be vnderstande of hym that toucheth the
worde and nat the worlde. To hym that
vnderstandeth this worde / is said ynou-
ghe / but yet to repete it ofte / is lykynge
to hym that loueth. I may therfore mo-
re playnly speke of this mater / and say.

Lord / whan thou arte present to me /
all thyng is plesant and lykynge / but
whan thou arte absent / all thyng is gre-
uous and greatly myf lykynge. whan
thou comest thou makest myne hert rest-
full / and bringest in to it a newe ioye.
Thou makest thy louer to fele and vnder-
stande the treuth / and to haue a true
iugement in all thynges / and in all thynges

ges to laude the and prayse the. O lord without the nothyng maye be long ly-
kyng ne plesaunt/ for if any thyng shul-
de be lykynge and sauour it must be tho-
rough helpe of thy grace/ and be tempe-
red with the spicery of thy wysedome.

To hym to whom thou sauourest well/
what shall nat sauour well? And to him
that thou sauourest nat well bnto/ what
maye be ioyfull or lykynge. But worl-
dely wyse men/ and they that sauour fl-
shely delytes sayle of this wysedome/ for
in worldely wysedome is founde great
banytie/ and in fleshly pleasures is euer-
lastynge derthe. Therfore they that fo-
lowe the lord/ by dispisynge of the worl-
de/ & by perfite mortifyng of their flesh-
ly lustes/ be knowen to be very wyse/ for
they be ledde fro banytie to trathe/ & fro
fleshly lykynge to spirituall cleynesse.

To suche persons god sauoureth woder
swete/ and what so euer they fynde i crea-
tures/ they referre it all to the laude and
to the praysig of their creatour/ for they
se well that there is great difference be-
twixt the creatour & creature. Eternite
tyme/ & betwixt the lyght made and the
lyght vnmade. O euerlastynge lyght
farre passing all thynges that are made/

sende

The thynde

Scinde doſtne the beames of thy lightnes
ges from aboue/ & purifie/ glade & clari-
fie in me all the inwarde ptes of my hert
Quicknen my spirite with all the powers
therof/ that it maye cleue fast & be ioyued
to the in ioyfull gladnesse of goostly ra-
uysinghes. O/ when shall that blessed
hour come that thou shalt visite me and
glad me with thy blessed ptesence/ so that
thou be to me all in all. As longe as
that gifte is nat giuen to me/ that thou
be to me all in all/ there shall be no ful ioy
in me. But alas for sorowe/ myne olde
ma that is my fleshly lyking/ yet lyueth
in me/ & is nat yet fully crucified nor per-
fitylly deed in me/ for yet stryuethe the flesh
strongly agaynst the spirite/ and moueth
great inwarde batayle agaynst me/ & suf-
fere nat the kyngdome of my soule to ly-
ue in peace/ but thou lorde that haste the
lordshipp ouer all the power of the see/ &
doſte alwaie the streames of his flowyn-
ges/ arise & helpe me/ Breake downe the
power of myne enemyes/ whiche alwaie
moue this batayle i me. Shewe the gre-
nesse of thy goodnesse/ & let the power of
thy ryght hande be glorified in me / for
there is to me none other hope nor refu-
ge/ but in the onely my lorde/ my god/ to
whom

whom be ioye/ honour / and glorie euer
lastyngly. A M E N.

That there is no full suretie fro temp
tation in this lyfe. The. xl. cha.



Our lord saith to his seruante
thus. Thou shalt neuer be
seker fro temptation & tribu
lation in this lyfe/ and ther
fore armour spirituall shall
alwaye as longe as thou lyuest be neces
sarie for the. Thou arte amonge thyne
enemyes/ and shalt be troubled & vexed
with them on euery syde / & but thou vse
in euery place the helde of. paciẽce/ thou
shalt nat longe kepe the vnwounded.

And ouer that / if thou set nat thy herte
strongely in me with a redy wyll to suffre
al thynges patiently for me/ thou mayste
nat longe bere this arboure ne come to
the rewarde of blessyd sayntes. It beho
ueth the therfore manly to passe ouer ma
ny thynges/ and to vse a stronge hande a
gaynst al the obiections of the enemye.

To the ouercomer is promysed aungels
fode/ and to hym that is overcome is left
moche myserie. If thou seke rest in this
lyfe / howe shalt thou than come to the
rest

The thirde

reste euerlastyng. Set nat thy selfe to
haue reste here but to haue patience/ and
seke the trewe sochfast reste/ nat in erthe
but in heuen/ nat in man ne in any crea-
ture but in god onely where it is. For the
loue of god thou oughtest to suffre glad-
ly al thynges/ that is to saye/ al labours/
sorowes / temptations / veracions / an-
guyshes/ nedynes/ sykenes / iniuries / y-
nel sayenges/ reprouynges/ opprestyons/
confusions/ corrections and dispisinges.

These helpe a man greatly to vertues/
these proue the trewe knyght of Chyriste
and make redy for hym the heuenly crow-
ne/ and our lord shall yelde hym agayne/
euerlastyng rewarde for his shorte la-
bour/ and infinite glorie for his transp-
oisyng confusyon. Trowest thou that thou
shalt haue alwaye spirituall comfortes
after thy wyl. Nay nay my sayntes had
them nat/ but many great grefes and dy-
uers temptations and great desolacions/
but they bere al with patience / and more
trusted in me than in them selfe / for they
knewe wel that the passyōs of this worl-
de be nat able of them selfe to gete the
glorye that is ordeyned for them in the
kyngdome of heuen. wylte thou loke to
haue auone/ that other befoze the myght
vnnethea

binnethe's gere after great wepynges and labours. Abyde patiently the compynge of our lord/ do manfully his byddynge / be comforted in hym/ mystrust hym nat / ne go nat backe fro his seruyce for payne ne for drede/ but lay forth the thy body and soule constantly to his honour in all good bodyly and goostly labours. And he shal rewarde the agayne moste plentifully for thy good trauayle / and shall be with the and helpe the in euery trouble that shall befall vnto the/ so mote it

be. A M E N.

Agaynst the vayne iugementes
of man. The. xli. chapitre.



I comie/ fyre thy herte steadfastely in-god / and drede nat the iugement of man/ where thyne owne conscience wytnesseth the to be innocent and clere. It is right good and blessed somtyme to suffre suche sayenges/ and it shall nat be greuous to a meke herte/ whiche trusteth more in god than in him selfe / Many folke can saye many thynges / and yet lytell faythe is to be gyven to their sayenges / and to please all men

The thirde

men it is nat possyble. For though saynt
Soule laboured al that he might to haue
pleased al people in god / & dyd to all men
al that he coulde for theyr saluacion / yet
neuerthelesse he coulde nat let but that
he was somtyme iuged of other. He dyd
for the edyfyng and helthe of other as
moche as in hym was / but that he shulde
nat somtyme be iuged of other or nat be
dispyled of other / he coulde nat let. where-
fore he comyrted all to god / that kno-
weth al thyng / & armed hym selfe with
paciencie and mekenes agaynst al thyngs
that myght be vtruely spoken agaynst
hym. And neuerthelesse somtyme he an-
swered agayne lest that by his scyence
hurte or hynderaunce might haue growe
to other / what arte thou than that dre-
dest so soze a mortal man / this day he is /
& to morowe he appereth nat / drede god
& thou shalt nat nedde to drede man / what
may man do with the in the wordes or in-
juries / he hurteth him selfe moze thā the /
and in the ende he shall nat flee the iuge-
ment of god what so euer he be / haue al-
waye god before the eye of thy soule and
stryue nat agayne by multiplieng of wor-
des. And if thou seme for a tyme to suffer
confusyon that thou haste nat deserved /
disdayne

boke: .xv. To. Liij.

disdayne thou nat therfore/nor throughe
impacience mynyshe nat thy rewarde/
but rather lifte vp thy herte to god in he-
uen/ for he is able to deliuer the from all
confusyon/ and wronges and to rewarde
euery man after his deserte & moche mo-
re than he can deserue.

Of a pure and an hole forsakynge of
our selfe and of our owne wyll/that
we myght gete the fredome of
spirite and folowe the wyll
of god. The. xliij. chapi.

My sonne sayth our lord/forsake
thy selfe and thou shalt fynde
me / stande without electyon &
without folowynge of thyne owne wyll/
and also without all propyete/and thou
shalt moche profyte in grace/ for if thou
holly resygne thy selfe in to my handes/&
take nothyng to the agayne/thou shalt
haue the more grace of me. O lord/howe
oftt shal I resigne me to the/and in what
thynges shal I forsake my selfe/ alway &
in euery houre i great thynges & in smal.
I excepte none/ for in all thynges I wyll
fynde the naked and pooze and boyde of
thyne owne wyll/els howe mayst thou be
Amita. p myne

The thynde

myne & I thynke/ but thou be clerely becafe
within and without of thyne owne wyll.
And the Sooner that thou canst bypunge it
aboute/ so moche the Sooner shal it be bet-
ter with the / & the more fully & the more
clerely that thou can do it/ the more fully
shalte thou please me/ and the more shalte
thou wyne. Some persones resigne the
to me/ but it is with some excepcion / for
they trust nat fully to me / & therfore they
study to prouyde for them self. And some
at the begynnynge offre al to me/ but af-
ter whan any temptacyon cometh they
tourne agayne to theyr owne wyll and to
that they promysed to forsake / and ther-
fore they profite lytel i vertue. And truly
suche persones shal neuer come to perfite-
clennes and to fredome of hert/ ne to the
grace of familiaritie with me/ but thou-
ghe a holt perfite forsakyng of them self
and throughe a dayly offerynge of them/
for al theyrs holly to me / for wout that/
maye no man haue perfyte fruytyon and
wynge with me. I haue sayd to the ma-
ny tymes befoze / and yet I saye it to the
agayne/ forsake thy selfe and resigne thy
selfe holly to me / and thou shalte haue
great inwarde peace in me. Gyue all for
al and nothyng hepe to thy selfe of thyne
owne

ethe wyll / but stande purely and stably
 in me / and thou shalt haue me / and thou
 shalt be so free in hert and in soule / that
 darkenesse of conscience ne thraldome of
 synne / shal neuer haue power in the. En-
 deuoure thy selfe therfore to gette this
 fredome of spryite that I speke of / praye
 for it / studye for it / and alwaye desyre &
 coueyte it in thy herte / that is to saye /
 that thou mayste clerely be spoyled and
 be berafte of all proprietye and of thyne
 owne wyll / and that thou beynge naked
 of al worldely thynges mayst folowe me
 that honge naked for the vpon the crosse /
 and that thou mayste dye to thy selfe and
 to al worldly thynges also / as in thy loue
 and blessedly to lyue to me. Than if thou
 do thus al vanities and al vayne fanta-
 sies / & al superfluous cares of the world
 and of the fleshe shal fayle and fade and
 go awaye. Than also immoderate drede
 and inordinate loue shall dye in the / and
 thou shalt blessedly lyue in me and I in
 the. A M E R.

¶ Howe a man shal rule hym selfe in out-
 warde thynges / and howe he ought to
 call to god for helpe in all perylls
 & daungers. The. xliij. chapitre.

The thirde



Our lord Iesu saythe to his
seruaunt thus / thou oughtest
to take hede dyligently that
in every place / in every dede/
and in every outward occupation
that thou doste thou be inwardly
free i thy soule/and haue the rule ouer thy
self/ and that al thynges be vnder the as
in thy loue and thou nat vnder them/ but
that thou be the lord & gouernour ouer
thy dedes / nat as a seruaunt or a bond-
man/ but rather exempted as a true He-
brewew/that is to say as a true crysten mā
goynge in to the nombze and in to the free-
dom of the chyldzen of god/ whiche stan-
de vpon thynges present/ & loke towarde
thynges euerlastynge/and beholde thyng-
es transitorie with theyr lefte eye / and
thynges euerlastynge with theyr ryght
eye/whom worldly goodes can nat draw
downe to the loue of them / but they ra-
ther drawe worldly goodes to serue in su-
che wyse as they be ordeyned to of god/ &
as they be instytuted to do by the hyghe
maker of all thynges / whiche leueth no-
thinge inordynate in his creatures. Also
if thou i every aduventure and doute that
shal happen to the/ stande nat to the iuge-
ment of thy outward apperaunce/ but
anone

anone in euey suche doute thou entrest
 in to thyne owne soule by deuout prayer
 as Moyses dyd in to the tabernacle to
 aske counsaile of god / thou shalt here
 anone the answer of our lord / whiche
 shall instructe the suffyciently in many
 thynges / bothe present and for to come.
 It is red that Moyses had alway recour
 se to the tabernacle of god / for doutes &
 questions to be assayed and that he ther
 asked the helpe of god throughe deuoute
 prayer for the perylls and daungers / as
 wel of hym self as of the people. So shal
 dest thou entre in to the secreete taberna
 cle of thyne owne hert / and there aske in
 wardly with good deuocyon the helpe of
 god in al suche doutes & perylls. We rede
 that Josue & the chyldren of Israel were
 deceyued of the Gabaonites / bicause they
 gaue light credence to theyr sayenges / &
 dyd nat first aske counsaile of god as they
 shulde haue done / and so by the fayze wor
 des of the Gabaonites and throughe a
 false pytie / Josue and the chyldren of Is
 rael were ylluded and greatly deceyued.

¶ That a man shulde nat be im
 portune in his busynesse.

The. xliiij. chapitre.

P. iij.

My sonne

The thirde

My sonne sayth our lordc comyt
alway thy cause to me & I shall
wel dispose it for the whan ty-
me shall come / abyde myne ordanauce
and direction and thou shalt fynde ther-
by great profite and helpe. **O** lordc glad-
ly wyl I comyt al thynges to the / for it
is lytel that I can do for my selfe / wolde
to god that I dyd nat cleue to desyres of
worldely thynges / but that I myght al-
waye offre my selfe holly to thy wyl and
pleasure. My sonne so it is good for the
to do / for somtyme a mā that trusteth mo-
che in hym selfe and in his owne wyl set-
teth his mynde moche to brynge aboute
this thyng or that / as he desyret. But
whan he hath attayned that he de-
sireth / than he begyneth to felc al other
myse of it than he dyd before / for the af-
fections and desyres of mā be nat alway
one / but brynge a man oft fro one thyng to
another. Therefore it is no small thyng a
man fully to forsake him selfe / though it
be in right lytel and small thynges. For
trewely the very perfectyon of man is a
perfite denyng and a full forsakynge of
hym selfe. And suche a man is very free &
beloued of god. But the olde auntyent
cuemye the sende whiche resysteth good-
nes all

boke.

Jo. Cbis.

nes al that he may / cōfesseth nat longe fro
temptacyon / but daye and nyght he ma-
keth greuous assautes to se yf he maye
catche any vnware persone in to his sna-
re of deceyte. Therfore wake ye and pray
ye that ye be nat deceyued by temptation.

That a man hath no goodnes of hym
selve / and that he may nat rightfully
glorifie hym selve in any thinge.

The. xlv. chapitre.



Lozde/what is mā that thou
vouchestsaufe to haue myn-
de on hym / or what hathe he
done for the / that thou wylt
visite hym with thy grace / &
what may be complayne al though thou
somytyme forsake hym / or what maye I
rightwysly say though he thou graunt me
nat that I aske / truely I may wel think
& saye thus. I am nought ne I haue no
goodnes of my selve / but in al thinges I
am of my selve all insufficient and goo to
nought / & but I be holpen of the & be in-
wardly informed & taught by the. I shal
be al holly slouthful & to al thing shal be
vnprofitable. O lord thou art alway one
& euer Halte be one / alway good / alwaye
rightwysse

The thyrty

ryghtwysse and holy / well rightwysely &
blessydly disposinge al thinges after thy
wysdome/ but I wretche that alwaye am
more redy and more prone to euill than
to good/ am nat alwaye abydyng in one/
for .viij. tymes be chaunged vpon me. Ne
uertheles it shal be better with me whan
it shal please the to put to thy helpynge
hande/ for thou onely arte he that with-
out man mayst helpe me/ & so mayst thou
cōferme me & stable me in the/ that myne
herte shal nat so lyghtly be chaunged fro
the/ but that it maye be holly fixed in the
and finally to rest in the. And verily if I
coulde cast away fro me al mannes com-
forte/ eyther for gettynge of deuocyon/ or
for I am compelled thereto of necessitye
for that I fynde no comforte in mā/ than
myght I wel trust in thy grace to haue of
newe visitacions and newe heuently con-
solacions / but I confesse it for trouthe/
that I am vnworthy to haue any suche
consolacions/ and I thanke the as oft as
any good thing cometh to me/ for al that
is good cometh of the. I am but vanytye
& nought before the / a vncōsistant man
and a feble/ and therfore wherof maye I
ryghtwysely gloryfye my selfe / or why
shulde I loke to be magnifyed / tremely
vayngloze

vannglozy is a peryllous likenes/ a gre-
uous pestylence/ and a right great vany-
tie/ for it draweth a man fro the true ioye
that he shuld haue in god/ & robbereth him
clerely of al heuently grace. For whan a
man pleaseth hym selfe he dyspleaseth
the/ & whan he delpteth in mannes pray-
synges/ he is depriued fro the trewe ver-
tues/ for the trewe stedfast ioye and glad-
nes is to ioye in the and not in hym selfe/
in thy name and nat in his owne vertue
ne in any creature. Therfore thy name be
praised & nat myne/ thy werkes be magni-
fied and nat myne/ and thy goodnesse be
alway blessyd/ so that nothyng be gyue
to me of the laude and praysyng of man.
Thou arte my glozye and the ioye of my
herte/ In the whal I be glorified & alway
shal I ioy in the/ and in my selfe nothyng-
ge/ but in my infirmities. Let the Jewes
seke glozy amonge them selfe/ but I wyl
none seke but that is onely of the/ for all
mannes glozy/ al temporall honour/ and
al worldely hyghnes to thy eternall glo-
rye compared/ is but as folysshnes and a
great vanitie. O truthe/ o mercy/ o
blessed Trinitie/ to the be laude
honour & glozy euerlastingly.

A M E N.

Hothe

The thyrde
¶ Howe all temporall honoure
is to be dispysed. The. xlvj.
chapitre.

MI sonne / take it nat to grete
thoughe thou se other men ho-
noured and exalted & thy selfe
dyspyled and set at noughte / yf thou rep-
se by thyne herte to me in heuen / the dispi-
tes of man in erthe shall lytell greue the.
O lord we be here in great derkenesse /
and soone are we deceyued with vanities /
but verily if I behelde my selfe well / I
shuld openly se that there was neuer wro-
ge done to me by any creature / ne that I
haue nothing wherof I may rightwysly
complayne. But for as moche as I haue
ofte ryght greuously offended the / ther-
fore all creatures be armed agaynst me.
To me therfore is due cōfysion & dys-
pitye / to the laude / honour / & glorie. And
but I can bringe my selfe to this poynt /
that I wolde gladly be dyspyled & forsa-
ken of all creatures / & bitterly to seme as
nought in the worlde / I maye nat be in-
wardly pacified ne stabled in the / ne
spiritually be illumyned /
nor yet fully onyed
to the.

That

That our truste is nat to be putte in
worldly people. The. xlvij. cha.

A son/ if thou sette thy peace wth
any pson for thyne owne plea-
sure or worldly frendship/ thou
shalte alwaye be vnstable/ & neuer shalte
thou be contented. But if thou haue al-
way recourse to the trowth euerlastyng/
that is god hym selfe. Than the dethe or
goyng away of thy dearest frende what so
euer he be/ shall lytell greue the. The lo-
ue of thy frende ought alway to be refer-
red to me/ and for me he is to be beloued/
howe good & howe profitable so euer he
seme vnto the i this life/ without me frēd-
ship is nought worthe/ we may nat longe
endure/ we that loue is nat trewe & cleue
that is nat knytte by me. Thou oughtest
therfore to be so mortified to all such af-
fectiōs of worldly men/ that i as moche as
in the is/ thou woldest coueyt to be w^{thout}
all maunnes cōfort. So moche a man up-
gheth the more to god/ as he can w^{thdraw}
hym selfe fro the worlde & fro all world-
ly cōforte/ and so moche the more he affe-
deth the higher to god/ as he can discēde
lower in hym selfe/ & as he can were byle
and abiecte in his owne syght. He that
ascribeth

The thirde

ascribeth any goodnesse to hi selfe apc-
stādeth the grace of god/ & letteth it to ly
ue in hym/ for the grace of the holy gost/
seketh alway a meke & an humble hert if
thou couldest pfitly noughty thy selfe/ &
holly auoyde thy hert fro all create loue
than Gulde I saith our lorde come to the
with great habundance of my grace/ but
whan thou lokest to creatures / than is
rightwisely withdrawe fro the/ the sight
of thy creatour. Verne therfore to over-
come thy self for the loue of him that ma-
de the lyke to hi self/ & thou shalte anone
come to great gostly knowlege/ howe ly-
tell soeuer the thyng be that a mā loueth
if he loue it inordinatly/ it hyndreth him
and letteth hym greatly/ fro the true and
perfite loue that he shulde haue to god.

That we shuld eschewe vayne secular
cōnyng. The. xlvij. chapi.

MI son saith our lorde/ let nat fai-
re & subtel wordes moue the/ for
the kyngdome of heuen stādeth
nat in wordes / but i good vertuous wor-
kes. Take hede to my wordes/ for they
enflame the hert & lyghten the vnderstan-
dyng & bring in also cōpunction of hert/
for

boke,

fo. L. x.

for synnes past/ and cause also oſcymes
great heuenly cōforte ſodapnly to come
in to the ſoule/ rede neuer in any ſcyence
to thentent thou woldest be called wyle/
but ſtudy rather to mortify in the all ſty-
ringes of synne as moche as in the is/ &
that ſhalbe more pꝛoſytable to the/ than
the knowlege of many harde and ſubtell
questions whan thou haſte red & vnder-
ſtāde many doutcs/ yet neuertheles it be
houerth the to come to one that is begyn-
nyng of all thynges/ that is god him ſelf
and els thy knowlege ſhall lytell auayle
the. I am he that techeth a man cōnyng
and gyue more vnderſtandyng to meke p-
ſons/ than can be thought by mannes te-
chyng. And he to whom I ſpeke/ ſhall
ſoone be made wyle/ & moche ſhall he p-
fite in ſpīte/ whan payne & wo ſhalbe to
them that onely ſeke for curious lernyn-
ge/ takyng lytell hede of the way to ſerue
god. The tyme ſhall come whan Chriſt
lorde of aungels & maiſter of all maiſts
ſhall appere to here the leſſon of euery
creature/ & to examyne the conſciencie of
euery perſon/ & thā ſhall Ieruſalem that
is mannes ſoule be ſerched with lāterns
and lyghtes of goddes high knowlege &
ryghtfull iugementcs/ and than alſo ſhal
e made

The thyrd

be made open the dedes & thoughtes of
euery man and all excuses and bayne ar-
gumentes shal cease and vterly be set a-
parte. I am he also that todaynly at a
popule illumyne & lyfte vp a meke soule/
that it shall be made able to take & to re-
ceyue in thort tyme more persytely / the
truc reason of the wysdome of god / than
another that studieth. x. yeres in scoles &
lacketh mekenes. I teche without soude
of wordes / without diuersitie of oppini-
ons / without desyre of honour / and with-
out stryfe and argumentes / and I am he
that teche al the people to dyspyse erthly
thynges / to lothe thynges that be present /
to seke and to sauoure eternall thynges /
to flee honours / to bere patiently all yuel
wordes and spekynges / to put theyr trust
holly in me / nothyng to coueyte without
me / and aboue all thyng brennyngly to
loue me. And some folkes throughe an
inwarde loue that they haue had to me
haue lerned many great thynges & haue
spoken right highe mysteries of my god-
hede. They profyted more in forsakyng
all thing / than in studieng for hyghe and
subtell lernynge. But to some men I
speke common thynges / to some spece
all thynges / to some I appere sweetly
in

in signes & fygures/ and to some I geue
great vnderstandyng of scripture/ & open
to them highe secreete misteries. Ther is
in boke one voyce and one letter that is
reed/ but it enformeth nat all persones a
lyke/ for I am within secretly hydde in
the letter/ The techer of trouth/ the sett-
cher of mannes hert/ the knower of thou-
ghes/ the promoter of good workes/ &
the rewarder of all men/ after as my wyl-
dome & goodnesse iugeth theym to haue
deserued/ and none otherwyle.

That we shulde nat regarde moche
outwarde thyges/ ne pondre but
lytell the iugemēt of man.

The. xlix. cha.



MI son/ it is profitable to the
to be ignorant in many thyng-
ges/ & to thyneke thy selfe as
deed to the worlde/ & to whō
all the worlde is crucified. &
thou must also aswith a desse eere let ma-
ny thynges passe/ as thou neyther herde
thē ne sawe them/ & to thyneke ou such thy-
ges as shall cause in the an inward peace
i soule. It is also more pfitable to the
that thou tourne the eye of thy soule fro
thyng-

The thyzde

thynges that displease the/ and to let eue
ry mā holde his oppinion therin/as hyt
semeth best/rather than to streue agayne
with frowarde wordes. And trewely if
thou were well stabled in gods beheldest
wel his iugementes/thou shuldest light-
ly be contente to be iuged of other/and to
be overcome of other as oure lordc Iesu
was/for the in tyme of his passion. O lor
de syth it is trewe that thou seyst/ what
shall become of vs that hede soo moche
worldely thynges/ and bywepe so great-
ly a lytell tēporal losse/ and we labour
and renne for worldly profite with al our
myght/but our spirituall profite and the
helthe of oure owne soules we lytell re-
garde. Suche thynges as lytel or nothin
ge profiteth vs is moche set by / but that
that is moste necessary to vs is nygh for-
gotten / for why/ all men renne gladly to
outwarde thynges. And trewely but they
shortely tourne backe agayne/ they shall
gladely reste styll in them / whiche in the
ende shall be to them greate peryll and
daunger.

That men be nat alway to be byleued/
for that they so lyghly offende in
wordes. The. i. chapitre.

Lordc



Orde sende me helpe i my troubles/for mannes helpe is lytell worthe/ howe oft haue I nat founde frend hypp where I thoughte I shuldc haue founde it. And howe ofte haue I founde it where I leest presumed to haue founde it/therfore it is a bayne thynge to truste in man/s trewly the helthe of righewyse men is onely in the. Blessyd be thou lord thetherfore in all thinges that happeneth vnto vs / for we be wepke and vnstable/soone deceyued / & soone chagied fro one thing to another/ who may so warely and so assuredly kepe hym selfe in euery thinge / that he ne shal somtyme fal in to some decepte or in to some perplexitie/trewly very fewe/but he that trusteth i the and that seketh the with a clene herte/slydeth nat so lyghtely fro the. And if it happen hym to fall in to any trouble or perplexitie what so euer it be/and how greuous so euer it be/ he shal anone eyther be deliuered by the / or be coforted by the/ for thou neuer forsakest hym that trusteth in the. It is right hard to fynde so trewe & so faythful a frende that wyl persouer with his frende in all his troubles / but thou lord arte moost

Imita.

A

sayth.

The thirde

faithful in al thinges & like to the none
can be founde. O how wel sauoured that
holy soule in goostly thynges that sayd
thus/my mynde is stablyshed in god and
is fully grounde in Christ. Truly if it
were so with me/ the drede of men shulde
nat so lyghtly entre in to me/ne other me-
nes wordes shulde nat so soone moue me/
who may forese al thinges/ or who maye
preuent all yuels that are to come/ and if
thynges forlone do yet ofte tymes great
hurte/what shal than tho thyngs do that
be nat forlone. But why haue nat I wre-
che better sene to my selfe/ and why haue
I so lyghtly byleued other mennes say-
enges/truely/for we be men and that but
frayle men though we be esteemed & thou-
ght of many to be as aungels in our con-
uersacyon/whom may I byleue but once-
ly the / thou arte the trouthe that decey-
uest no man nor mayst nat be deceyued.
And on the other syde every mā is a lyer/
weyke/vnstable/& flydgye/ most especy-
ally in wordes/so that vnethes it may be
byleued that semeth openly to be trewe/
howe prudently therfore haste thou war-
ned vs to beware of the lyghtnesse of
man / and that oure sampler seruaun-
tes maye be oure enemyes / soe that it is

nat

bake.

Jo. Cris.

nat to be byleued/ though he one wyll say/
lo here is thy frende/or there is thy frende/
de / for I am taughte with myne owne
herte/but wolde to god it myghte be as
a warnynge to me / and nat to my more
foly. Some saye to me / beware / bewa-
re / kepe close to thy selfe that I shall
thewe vnto the. And whan I kepe it close
and byleue it to be secreete / he can nat
be secreete in that hym selfe desyred / but
anone he bettayerth bothe hym selfe and
me and gothe his waye / fro suche tales
and fro suche vnstable men lordc defen-
de me / that I falle nat in to theyr han-
des / ne that I neuer commyt any suche
thynges. A trewe worde and a stable
lorde gyue in to my mouth / and a de-
ceptefull tonge dryue farre awaye fro
me / for that I wolde nat haue done to
my selfe / I ought to beware that I doo
it nat to none other. O howe good and
howe peassfull it is to kepe scyence of
other mennes wordes and dedes / and nat
to gyue full credence tyll the trouthe be
tryed / and nat to reporte lyghtely vnto
other all that we here or se / ne to open
oure hertes fully but vnto very fewe /
and to seeke the alwaye that arte the

beholder

A. ij.

The thirde

beholder of mannes herte / and nat to be
moued with euery flake of wordes / but to
desire in herte that all thynges in vs in-
wardly and outwardly may be fulfilled
after thy wyl / howe sure a thing is it also
for the keppinge of heuently grace / to flye
the conuersacyon of worldely people all
that we mape / and nat to desyre thynges
that seme outwardly to be plesant and
lykyng. But with all the studye of oure
herte to seke suche thynges as byng in
feruoure of spirite & amendement of lyfe.
It hath ben truely a great hurte to many
persones / a vertue knowen & ouce tyme
prayed / and on the contrary wise it hath
ben right profitable to some / a grace kep
te in scilence and nat lyghtly repoynted to
other in this frailte lyfe that is ful of tem
ptacyon and pryue enuye.

That we shal put al our confidence in
god / whan yuel wordes be spoken
to vs. The. li. chapitre.

A sonne sayth our lord / stande
strongly and truste saythfully
in me / what be wordes but win
de / they flye in the heyre but they hurte
neuer a stone on the grounde / and if thou
knowe

know thy self nat guilty / thinke that thou
 wylte suffre gladly such wordes for god.
 It is but a lytell thyng for the to suffre
 somtyme a hasty worde / sith thou art nat
 yet able to suffre harde strokes. But why
 is it that so lytel a thyng gothe so nigh
 thy herte / but that thou arte yet fleshly &
 carnal and hedyest to please men moze than
 thou shuldest. And bycause thou dydest
 to be dispised / thou wylte nat gladly be
 reproued for thyne offences / and thou see
 chest therfore busily and with great busi-
 dy howe thou mayst be excused. But be-
 holde thy selfe wel and thou shalt se that
 the worlde yet lyueth in the and a vayne
 loue also to please man. whan thou refus-
 est to be rebuked and punished for thy
 defautes / it appereth euidently that thou
 arte nat yet sothfastly meke / ne that thou
 arte nat yet deed to the worlde / nor the
 worlde to the yet truly crucified / But here
 my wordes & thou shalt nat nede to care
 for the wordes of tenne thousande men.
 So / if all thynges were sayd agaynst the
 that myght be mooste maliciously and un-
 trewely sayned agaynst the / what shulde
 they hurte if thou suffred them to ouer-
 passe and go away / trewly no moze than
 a strawe vnder thy foote / and one heer of

A. iij. thy

The thynde

thy bed they might nat take fro the. But
he that hath nat a mannes herte with-
inforth / ne setteth nat god before the eye
of his soule / is soone moued with a shar-
pe worde / whan he that trusteth in me / &
wyl nat stande to his owne iugemente /
shal be fre fro al mannes drede / for I am
the Iuge that knoweth all secretes. I
knowe howe euery thyng is done / and I
knowe also bothe hym that dothe the
wronge & hym that it is done to. Of me
this thinge is wrought and by my suffe-
raunce it is come aboute that the thou-
ghtes of mannes hertes may be knowen /
and whan the tyme cometh I shal iuge
bothe the innocent and the offender. But
first through my rightwise examinacion
I wyl proue them bothe. The wytnes of
man ofte tymes deceyue / but my iuge-
ment is alway true & shal nat be subuer-
ted / and how be it / that it is somtyme hyd
and nat knowen but to fewe / yet it is euer
true & erreth nat / ne it may nat erre / thou-
ghe in the sight of some vnwysse persons
it seemeth nat so. Therfore in euery doute
it behoueth the to renne to me and nat to
lene nioche to thyne owne reason / but in
euery thyng that I shal sende the to be
contente / for a ryghtwysse man is neuer
trous

troubled with any thyng that I shall
suffre to fall vnto hym. In so moche that
though a thinge were vntruely spoken
agaynst hym/ he shuld nat moche care for
it. He he shulde nat moche ioy though he
were somtyme reasonably excused/ for he
thynketh alwaye that I am he that scr-
echeth mannes herte/ and that I iuge nat
after the outward apperaunce/ for ofte
tymes it shal be founde in my syght wor-
thy to be blamed/ that in mannes syght
seemeth moche worthy to be prayled.

O lord god moke rightwylle iuge/ stronge
and pacient/ which knowest the frailtye
the malice of man/ be thou my stren-
gth and my hole comforte in all necessityes
for myne owne conscience lord suffe-
reth me nat/ for thou knowest i me that
I knowe nat. And therfore in euery re-
profe I ought alwaye to meken my selfe
and patiently to suffre all thynges after
thy pleasure/ forgyue me lord as ofte as
I haue nat so done and gyue me grace of
gretter suffraunce in tyme to come. Thy
mercy is more ppytable & more sure way
for me to the getting of ydon & forgyue-
nes of my synnes/ than a trust in myne ow-
ne works through defence of my derke co-
science. & though I dyede nat my conscience
yet

The thynde
yet I may nat therfore iustifye my selfe/
for thy mercy remoued and taken away/
no man may be iustified ne appere right
wylse in thy syght.

Howbe al greuous thinges in this lyfe
are gladly to be suffred for wy-
nyng of the lyfe that is to
come. The. liij. chapitre.

MI sonne sayth oure lord / be
nat broken by impacience w
the labour that thou haste
taken for my sake / ne suffre
thou nat tribulacyōs to cast
the in dyspayre nor i to vntreasonable he-
uynes ne anguyllhe in no wyse / but be
thou comforted and strengthened in euery
chaunce by my promyses and behestes /
for I am able and of power to rewarde
the / and other my seruauntes habun-
dauntly / more than ye can thynke or de-
syre / thou shalt nat labour lōg here ne al-
way be greued with heuynes / tary a whyle
my promyses and thou shalt shortly
se an ende of all thy troubles / one houre
shal cōc whan al thy labours & troubles
shal cease / & truly that houre wyl shortly
come / for all is shortly that passeth with
tyme.

tyme. Do therfore as thou doste/ labour
busily & saythfully in my vyneyarde and
I shal shortly be thy rewarde/withe/rede/
syng/morne/kepe scyence/pray/& suffre
gladly aduersitie/for the kyngdome of he
uen is moze worth than al these thyngs/
and moche moze greater thynges than
they are/peace shal come one day that is
knownen to me & that shal nat be the daye
of this lyfe / but a day euerlastynge with
infinite clerenes/stedfast peace/and syker
reste without endynge. And than thou
shalte nat saye / who shal delpuer me fro
the body of this dethe/ne thou shalte nat
uede to crye/wo is to me that my comyng
to the kyngdome of heuen is thus pold-
ged. For dethe shal than be destroyed/and
helthe shal be without ende of body and
of soule/in so moche that no maner of vn-
restfulnes shal be/but blessed ioy & moost
sweetest and moost sayrest company. O/ if
thou sawest the euerlastynge crownes of
my sayntes in heuen/in howe great ioy &
glozie they are that somtyme scemed to be
vyle persones and as men dyspyfable in
the worlde / thou shuldest anon meken
thy selfe downe to the grounde/and thou
shuldest rather coueyte to be subiecte to
al men/thā to haue souerayntie ouer any
one

The thynde

one persone/ & thou shuldest nat desyre to
haue mythe and solace in this worlde/
but rather tribulacion & payne/and thou
shuldest, than accompte it as a great wyn
nyng/to be dispised and to be taken as
nought amouge the people. D/ if these
things sauoured wel to the & depely per
ced in to thy herte/thou shuldest nat ones
dare complayne for no maner of trouble
that shuld befall vnto the. Are nat al payn
ful thynges and moste greuous labours
gladly to be suffered for the ioyes euerla
sting? yes verily/for it is no lytel thing
to wyne or lese the kyngdome of heuen/
liste vp thy face therfore in to heuen and
beholde howe I and all my sayntes that
be there with me had in this world great
batayle and consyete/and that now they
ioye with me and be comforted in me and
be sure to abyde with me and to dwell w
me in the kyngdom of my father without
endynge. A M E N.

Of the day of eternitie and of the mys
series of this life. The. iij. chapitre.

O Blessyd mansyon of the heuvely
cylie. O most clereft day of eterni
te/whom the nyght may nat der
hen/

heu/ but the high trouth that god is/ illu-
mynerh & clererh/ the day alway mery/ al-
way scher/ & neuer chaungynge his state
in to the contrary/ wolde to god that this
day myght ones appere & shyne vpon vs/
& that these temporal thynges were at an
ende. This blessed day shyneth to sayntes
in heuen with everlastynge bryghtnes &
cleretye/ but to vs pylgrymes in erthe it
shyneth nat but a farre of/ as throughe a
moztour oz glasse. The heuynly ytezens
knowe wel how ioyous this day is. But
we outlawes/ the chyldren of Eue wepe
and wale the bytternes and tedyousnes
of this daye/ that is/ of this present lyfe/
shorte and puel/ful of sorowes and angus-
tyshes/ where man is ofte tymes defoul-
led with synne/ encombred wth passyons/
inquieted with dredes/ boūden with char-
ges/ busyed with vanytyes/ blynded
with errours/ ouercharged with labours
vexed with temptacyons/ overcome with
delytes and pleasures of the worlde/ and
grevously tourmented somtyme with pe-
nurie and nede. ¶ Whanne shall the
ende come of all theyse myseryes/ and
whan shall I be clerely delyuered from
the bondage of synne/ whan shall I ones
ly lorde haue mynde on the and fully
be made

The thirde

be made glad & mery in the. whan shall I
be fre without lettynge & be in p[er]f[ec]te liber
tie without grese of body & of soule. whā
shall I haue sad peace without trouble/
peace within & without / & on euery syde
stedfast & seker. O lordc Iesu/whan shall
I stande & beholde the/ & haue full syght
and contēplation of thy glozpe / & whan
shalte thou be to me all in all/ and whan
shall I be with the i thy kyngdome/that
thou haste ordayned to thy electe people
fro the begynnynge. I am leste here pore
and as an outlawe in the lande of myne
sneympes/ where dayly be batayls & gret
misfortunes. Cōferte my exile/ aswage
my sorowe/for all my desire cryeth to the
it is to me a greuous burden/ what so e
uer the worlde offreth me here to my sola
ce. I desire to haue inwarde fruition in
the/ but I can nat attayne therto / I co
uepte to cleue fast to heuēly thynges/ but
tempozall thynges & passions vnmorty
fied pull me alway downwarde/ In myn
de I wolde be aboue all tempozall thyn
ges/ but wheder I woll oz nat/ I am cō
pelled through myne owne defeaute to be
subiecte vnto my fleshe/ Thus I moost
wretched man fight in my selfe/ & am ma
de greuous to my self/ whiles my spirite
desireth

boke.

Jo. Cbis.

desireth to be bpwarde & my flesh down
warde. O what suffice I inwardly / whā
in my mynde I beholde heuenly thiges/
and anone a great multytude of carnall
thoughtes entre in to my soule. Therfor
lorde be nat longe fro me / ne departe nat
in thy wrathe fro me thy seruast. Sēde
to me thy lightes of thy grace / & bzeake
downe i me all carnall thoughtes. Sēde
forth the dartes of thy loue / & bzeke ther
with all fantasies of the enemy / Gather
my wpttes & powers of my soule togider
in the. Make me forgete all worldly thi
ges / & graunt me to cast away & holly to
dispyse all fātalies of syn / helpe me thou
cuerlastyng truthe / that no worldly van
nitye herafter haue power in me. Come
also thou heuenly swetnesse / & let all byt
ternesse of syn aye ferre fro me / ydone me
and mercifully forgyue me / whan I thin
ke in my prayer of any thyng but of the/
for I cōfesse for truthe / that in tyme past
I haue vbled my selfe very vnstably ther
in / for many tymes I am nat there wher
I stande oꝝ syt / but rather I am there
wher my thought; lede me / for ther am
I wher my thought is / and there as my
thought is accustomed to be / there is it
that I loue / & that oftymes cometh in to
my

The thyzde

my mynde/ that by custome pleaseth me
best/ and that most delyteth me to thyn-
ke vpon . wherfore thou that arte euer-
lastyng trouthe/ sayth openly. There as
thy treasure is there is thy herte . wher-
fore if I loue heuen I speke gladly of he-
uently thynges/ and of suche thynges as
be of god/ and that pertayne most to his
honour/ and to the glorifyng and wor-
shippyng of his name. And if I loue the
worlde/ I ioye anone at worldely felici-
tie/ and sorowe anone at his aduersyrie .
If I loue the fleshe/ I ymagen ofte ty-
mes that pleaseth the fleshe/ and if I lo-
ue my soule/ I delite moche to speke and
to here of thynges that be to my soule hel-
the . And so what so euer I loue/ of that
I gladly here and speke / and beare the
ymages of the ofte in my mynde/ blessed
is that man that for the lorde forgetteth
all creatures and lerneth trewly to ouer-
come hym selfe/ and with the seruour of
spirite crucifyeth his fleshe/ so that in a
clene and a pure conscience he maye offre
his prayrs to the / and be worthy to ha-
ue company of blessed aungelles/ all
erthely thynges excluded fro
hym and sette aparte .

A M E N .

Di

Of the desire of everlastyng lyfe/ and
of the great rewarde that is promy
sed to them that strongly fight
agaynst synne. The
liiiij. chapt.

When thou seest that a
desire of everlastyng blyss is
gyuen vnto the/ and that thou
coueyst to go out of the tabernacle of
thy mortall body/ that thou myght clere
ly without shadowe beholde my clerenes
Open thyne herte and with all the desire
of thy soule take that holy inspiratyon/
and yelde most large thakes to the hygh
goodnesse of god that so worthely dothe
to the. so benignely visiteth the/ so bren
nyngly styreth the/ and so mightely be
reth the vp / that throughe thyne owne
bourden thou fall nat downe to erthely
lykynge / and thynke nat that that de
sire cometh of thy selfe or of thyne owne
workynge / but rather that it cometh of
the gyfte of grace/ and of a louely behol
dyng of god vpon the/ that thou shuldest
profite therby in mekenesse & vertue/ and
that thou shuldest also prepare the to be
redy agaynst an other tyme for batayles
that are to come/ and the more surely
to cleue

The thynde

to cleue to god with al the desyre and affection of thy herte/ and to studie with al thy power howe thou mayst most purely and moſte deuoutely ſerue hym/ and take hede of this cōmon prouerbe/ the fyre dothe ofte brenne / but the flame dothe nat aſſende without ſome ſmoke. So in likewyſe the desyre of ſome men draweth to heuently thynges / and yet they be nat all free fro the ſmoke of carnal affectyons/ & therfore they do it nat alwaye purcly for the honour & loue of god/ that they aſke ſo deſpyrouſly of hym. Suche ofte tymes is thy desyre that thou ſhewelt to be ſo importune / for that desyre is nat cleue & perſyte that is mixte with thyne owne cōmoditie. Aſke therfore nat that is delectable and profitable to the / but that is acceptable and honour to me / for yf thou do wel and iuge a right / thou ſhalt preſerre my ordynaunce and my wyll before al thy deſyres/ and before al thynges that may be deſpyred beſyde me. I knowe well thy desyre. Thou woldeſt nowe be in the libertie of the glozy of the ſonnes of god/ nowe the euerlaſtyng houſe and the heuently countree ful of ioy and glozy beſyde the moche/ but that time cometh nat yet/ for there is yet another time to come/ that

that is to saye/a tyme of labour and of
proue / thou desyrest to be fulfilled with
the hyghe goodnesse in heuen / but thou
mayst nat yet come therto. I am the full
rewarde of man/abide me tyl I shal come
and thou shalte haue me to thy rewarde.

Thou arte yet to be proued here vpon
erthe/ and more thoroughly to be assayed
in many thynges/ some comforte shal be
gyuen to the/ but the fulnes therof shal
nat yet be graunted. Be thou therfore co-
forted in me and be thou stronge/ as well
in doynge as in sufferynge thynges con-
trary to thy wyll. It behoueth the to be
clothed in my blode / and to be chaunged
in to a newe man / and thou must also oft
tymes do that thou woldest nat do/ & that
thou woldest do thou must forsake & leue
vndone. That shal please other shal go
well forwarde / and that shal please the
shal haue no speede / that other menne
say shal be well herde/ but that that thou
shalte saye/shal be set at nought. Other
shal aske and haue theyr askynge / thou
shalte aske and be denyed. Other shal be
great and haue great laude and prayse of
the people/ & of the no worde shal be spo-
ken. To other this offyce or that shal be
commytted/ & thou shalte be iuged vnpro

Amita.

A fitable

The thirde

fitable in euey thynge / for these thynges
and other lyke nature wylt murmure and
grudge / and thou shalt haue a great ba-
raille in thy selfe if thou bere them secrete
in thy herte without complaynyng and
myllapeng. Neuertheles / in suche thin-
ges and other lyke my faythful seruantes
are woute to be proued / how they can
denye them selfe and howe they can in all
thynges breke theyr owne wylls / and
there is nothyng that thou shalt nede so
mache to ouercome thy selfe in / as to ler-
ne to be contented / nat to be set any price
by in the worlde / and to suffre suche thin-
ges as be moost contrary to thy wyll / espe-
cially whan such thynges as in thy sight
Be some vnpofitable comaunded to be done.
But my sonne conlydye wel the profyte &
fruyte of al these laboures / the short eu-
de and the great rewarde / and than thou
shalt fele no greue ne payne in al thy la-
bours / but the moost sweetest comforte of
the holy goost throughe thy good wyll /
and for that lytell wyll that thou forsak-
kest here / thou shalt alway haue thy wyll
in heuen where thou shalt haue all that
thou canste or mayst desyre. There shalt
thou haue full possessyon of all good-
nesse without dyede to lese it. There thy
wyll

wyll shall be euer one with my wyll / and
it shall coueyte noo straunge nor pryuate
thynges. There noo man shall resyste
the / noo man shall complayne on the / no
man shall let the / nor noo man shall with-
stande the / but all thynges that thou
canste desyre shall be there presente / and
shall fulfyll all the powers of thy soule
vnto the full. There shall I yelde glo-
rye for repyoues / and a palle of lawde
for thy heuynesse / and for the lowest pla-
ce here / a setle in heuen for euer. There
shall appere the fruyte of obedyence / the
laboure of penaunce shall ioye / and the
humble subiectyon shall be crowned glo-
ryously / bowe the therefore mekely now
vnder euery mannes hande and forre ly-
tell who say the this / or who commaun-
deth this to be done. But with all thy
stудye take hede that whether thy pre-
late or thy felowe / or any other lower
than thou / aske any thyng of the / or
wyll any thyng to be done by the / that
thou take it alwaye to the beste and with
a gladd wyll studye to fulfyll it / lette
this manne seke this thyng and ano-
ther that / and let this man ioye in this
thyng and another in that what so it
be / and lette them be lauded and praysed

The thynde

a thousande tymes / but ioy thou neyther
in this thyng nor in that / but onely in
thyne owne contempte and dispysinge / &
in my wyl to be fulfylled / and whether it
be by lyfe or dethe that I maye alway be
lauded & honoured in the & by the. Amen.

Howe a man that is desolate ought to
offre hym selfe holly to god.

The. lv. chapitre.

Iorde holy fader be thou blessyd
nowe and euer / for as thou wylt
so it is done / and that thou doste
is alway well / let me thy poorest seruaunt
and most vnworthy ioy in the and nat in
my selfe ne in nothyng els beside the / for
thou lorde arte my gladnes / thou art my
hope / my crowne / my ioye and all my ho-
noure / what hath thy seruaunt but that
he hathe of the and that without his de-
serte / all thynges be thyne that thou hast
gyuen and made. And I am poore & haue
bene in trouble and in payne euer fro my
youth / and my soule hath ben in great he-
uynesse with wepyng and teares / & some-
tyme it hath ben troubled & it selfe throu-
ghe many folde passions that come of the
worlde and of the fleshe. I desyre that I
may

boke.

Jo. Cris.

may haue of the/the ioy of inwarde peace/and I aske the rest of thy chosen chyldren that be fedde and nourysched of the in the light of heuenly comfortes/but w^out thy helpe I can nat come therto. If thou lord geue peace/or if thou geue inwarde ioy my soule shall be anone full of heuenly melodye and be deuoute and seruient in the laudes and praycynges/but if thou withdraue thy selfe from me as thou hast somtyme done/than may nat thy seruant renne the waue of thy commaundementes as he dyd fyfste/but than he is compelled to bowe his knees & to knoeke his brest/for it is nat with hym as it was before whan the lanterne of thy goelly presence shone vpon his hed / and that he was defended vnder the shadowe of thy mercy from all perylles and daungers.

O ryghtwylse father ever to be praysed/the tyme is come that thou wylte thy seruant be proued. And rightwylsely is it done that I shall nowe suffre somwhat for the/ now is the hour come that thou hast knowen fro the begynnyng/that thy seruant for a tyme shulde outwardly be set at nought/& inwardly to lyue to the/and that he shulde a lytell be dyspyssed in the sight of the worlde/& be broken with pas-

h. iij.

sions

The thirde

spous and sphekes / that he myght after
rise with the in to a newe light and be cla
rified & made glorious in the kyngdome
of heuen. O holy father thou hast ordey
ned it so to be / & it is done as thou haste
cōmaunded / this is thy grace to thy fren
de / to suffre & to be troubled in this world
for thy loue / howe ofte so euer it be / & of
what personc so euer it be / & in what ma
ner so euer thou suffre it to fal vnto hym /
without thy cōsyle and prouydence ne
without cause nothynge is done vpon
erthe. O it is good to me lord that thou
hast mekened me that I may therby lerne
to knowe thy ryghtwysse iugementes
and put fro me al maner of presumpeyon
& highnes of herte / and it is very profita
ble to me that confusion hath couered my
face / that I maye lerne therby to seke for
helpe & socour to the rather than to man.
And I haue therby lerned also to drede
thy secreete & terryble iugementes / which
scourgest the rightwysse mā wth the synner
but nat wth out equite & iustice. I yelde thā
kesto the that thou hast nat spared my si
nes / but hast punished me wth scourges of
loue / & haste sent me sorowe & anguishes
within and without. There is no crea
ture vnder heuen that maye comforte me /
but

but thou lord god the heuently leche of
mannes soule / whiche strykest and he-
lest and bryngeest a man nyghe vnto bo-
dily dethe/and after restorest hym to hel-
the agayne / that he maye thereby lerne to
knowe the lytelnesse of his owne powre
and the moze fully to truste in the. Thy
dyscypline is fallen vpon me / and thy
rodde of correctyon hath taughte me/and
vnder that rodde I holly submyt me/stry-
ke my backe and my bones as it shal plea-
se the/ and make me to bowe my croked
wyl vnto thy wyl/make me a meke and
an humble dyscyppe as thou haste som-
tyme done with me / that I maye walke
all after thy wyl. To the I commyt my
selfe and all myne to be corrected/for bet-
ter it is to be corrected by the here / than
in tyme to come. Thou knowest al thyn-
ges / and no thyng is hydde frome the
that is in mannes conscience. Thou
knowest thynges that are to come be-
fore they fall / and it is nat nedefull that
any man teche the or warne the of any
thyng that is done vpon the ethe.
Thou knowest what is spedefull for me/
and howe moche trybulation helpeth to
pouрге the ruste of synne in me/doo with
me after thy pleasure / and dysdayne
nat

The thyrde

nat my synfull lyfe to none so well known as it is to the. Graunt me lord that to knowe that is necessary to be known that to loue that is to be loued / that to prayse that highly pleaseth the / that to regarde that appereth precious in thy sight / & that to refuse that is vyle before the. Suffre me nat to iuge after my outward wyttes / ne to gyue sentēce after the heringe of vncōnyng men / but in a trewe iugement to discerne thynges visibyle & vniuisibyle / & aboue all thynges alwayes to seeke & folow thy wyll & pleasure. The outward wyttes of men be ofte deceyued in their iugementes. And lykwise the louers of the worlde be deceyued throughe louyng onely of visibyle thynges. what is a man the better for he is taken better?

Trewely nothyng / for a disceyptfull man deceyueth another / a bayne man deceyueth another / and a blynde and a feeble creature deceyueth another / whan he exalteth hym / & rather cōfoundeth hym than prayseth hym / For why / howe moche so euer a man be in thy sight so moch he is & no more sayth blessed saynt fraxces / howe holy and howe vertuous so euer he be taken in sight of the people.

That

¶ That it is good that a man gyue hym
 selfe to meke bodyly labours/whan
 he feleth nat hym selfe disposed
 to hyghe werkes of deuocyon
 The. lvi. chapitre.

A sonne thou mayste nat alway
 stande in the hyghe seruent de-
 syre of vertue/ ne in the hyghest
 degre of contemplacion/ but thou must of
 necessitye throughe the corrupcion of the
 fyrste synne somtyme discende to lower
 thynges/ and agaynste thy wyll and with
 gret tediousnes to bere the burden of this
 corruptible body/ for as long as thou be-
 rest this body of dethe/ thou must nedes
 fele some tedypousnesse and grese/ & thou
 shalt oft tymes bewepe & moerne the bur-
 den of thy fleschly selynges/ & the cōtra-
 diction of thy body to thy soule/ for thou
 mayst nat for the corrupcion thereof perse-
 uer in spirituall studies & in heuenly con-
 tēplation as thou woldest do/ & than it is
 good to the to sle to meke bodily labours
 and to exercise thy selfe in good outward
 woꝝkes/ & in a stedfast hope & truste to a-
 byde my cōpyng & my newe heuenly visi-
 tations/ & to beare thy exile & the dꝛynesse
 of thy herte patiently/ tyll thou shalt be
 visyted

The thyrde

visited by me agayne / and be deliuered
fro all tediousnesse & vniquietnesse of mi-
de. whan I shall come I shall make the
forgete all thy former labours / & to haue
inwarde rest & quietnesse of soule. I shall
also laye before the the floristhyng me-
dowe of holy scripture / and thou shalt
with great gladnesse of herte in a newe
blessed sclyng / fele the very trewe vnder-
standynge therof / & thou shalt than ren-
quickely the way of my comaundementes
and than shalt thou saue in great spiry-
tuall gladnes. The passios of this worlde
be nat worthy of them selfe to bringe
vs to the love that shalbe shewed vs
in the blysse of heuen. To the

whiche blysse brige vs

our lord Je-

sus. A M E N.

That a man shall nat thynke him self
worthy to haue cōforte / but rather wor-
thy to haue sorowe and payne / and of
the profyte of cōtrition. The. lviij. cha.

Iorde I am nat worthy to haue
thy consolation / ne any spirytus
all visitation / and therefore thou
doste rightwisely to me / whan thou lea-
nest

nest me nedry and desolate. If I myght
wepe water of teares lyke to the see / yet
were I nat worthy to haue thy consolati-
on / wherfore I am nothing worthy to
haue but sorowe and payne / for that I
haue so greuouly and so oft offended the
and in many thynges so greuouly offend-
ed and trespassed agaynst the. Therfore
the very trewe reason pondred and cō-
sydered / I maye well say and confesse for
trouthe / that I am nat worthy to haue
thy ~~lyte~~ consolation. But thou lord be
nigne and mercyfull / that wylte nat thy
workes do peryl the / to shewe the great-
nesse of thy goodnesse / in the vesselles of
thy mercy / aboue all my merytes or de-
serte / vouchesafe somtyme to comforte
me thy seruaunt / more than I can thyn-
ke or desyre. Thy consolatyons be nat
lyke to mennes fables / for they be in the
selfe sothfast and trewe. But what haue
I done lord that thou wolte vouchsafe
to gyue me any heuenly consolasyon?
I knowe nat that I haue done any thyn-
ge well as I shulde haue done / but that I
haue alway ben prone & redy to syn / and
slowe to amendement / this is true / and I
can nat deny it / for if I wold deny it thou
shuldest stande agaynst me / and no man
myght

lyte

The thirde

myght defende me. what haue I than deserued but hell & everlastyng fyre. I confesse for trouthe that I am worthy i this worlde al shame & dyspite/ and that it becometh not me to be conuersaunt with deuoute people. And thoughe it be greuous to me for to saye thus / yet for the trouthe is so/ I wyl confesse the trouthe as it is/ and wyl openly reprove my selfe of my defautes that I may the rather obtayne of the mercy and forgyunes / but what may I than say lord that thus am gylty and ful of confusion/ truly I haue no mouthe ne tonge to speke but onely this worde/ I haue synned lord/ I haue synned/ haue mercy on me / forgyue me & vnknowe my trespasse / suffre me a lytell that I maye wepe & wayle my synnes or that I passe hens to the lande of derkenes/ couered with the shadowe of deathe. And what doste thou lord aske moste of suche a wretched synner / bus that he be contrite & meken hym selfe for his synne/ for in true contricion & mekenes of herte/ is founde the very hope of forgyunes of synne/ and the troubled cōscyence is thereby clered/ & the grace before losse is recovered agayne. Man also is thereby defended fro the wyathe to come / & almyghty
god

boke.

No. Cxvi.

god & the penitent soule mete louingly to
gither in holy kysynges of heuenly loue/
a meke contricion of herte is to the lord
a right acceptable sacrifice/more sweetely
sauouringe in thy sight than brennyng
ensence. It is also the precious oymment
that thou woldest shuld be sayd vpon thy
blessyd feete/for a meke & a contrite herte
thou neuer dispisest. This contricion is
the place of refuge fro the drede and wra
the of the enemye/ and therby is washen
& clensed/what so euer is before mysdone
or that is defouled throughe synne i any
maner.

¶ That grace wyll nat be mixte with
loue of worldly thynges
The. lviij. chapitre.

Muche grace is a precious thin
ge & wyll nat be myrte with no
pzyuate loue nor with worldly
comfortes. It behoueth the therfore to
cast awaye all lettynge of grace/ if thou
wylte haue the gracious gyfte therof.
Chewse therfore a secrete place & loue to
be alone & kepe the from heryng of bayne
tales & fables/& offre to god deuout pray
ers & pray hertely that thou mayste haue
a con-

The thyzde.

a contrite herte & a pure conscience. Thinke al the worlde as nought / & preferre my seruice before all other thinges / for thou mayst nat haue mynde on me / & therewith al delyte the intransitory pleasures. It behoueth the therfore to withdrawe the fro thy dearest frendes / and fro al thyne acquaintance / & to sequestre thy mynde holly fro the inordinate desyre of al worldly comforte / as moche as thou mayste. Thus prayed saynt Peter that al cristen people might holde them selfe as strangers & as pilgrymes vpon erthe / for than they shulde nat set but lytell price by the comforte worldly. ¶ How sure a trust shall it be to a man at his departinge out of this worlde / to fele inwardly in his soule that no worldly loue / ne yet the affection of no passyng or transitory thyng hath any rule in hym. But a weake feble person newly tourned to god maye nat so lightly haue his herte seuered from earthly likinge / nor the bestly man knoweth nat the fredome of a man that is inwardly tourned to god. And therfore if a man wyl perfytely be spiritual and goostly / he must as wel renounce straungers as kynnesfolke / and specially before all other that he be mooste ware of hym selfe / for yf
he

he ouercome hym selfe perfitelv / he shall
 the soner ouercome all other enemyes.
 The moſte noble and moſte perfite victo-
 ryſe / is a man to haue the victorv of hym
 ſelfe / he therfore that holdeth hym ſelfe
 ſo moche ſubiecte / that the ſenſualitie o-
 beyeth to reaſon / and reaſon in all thingſ
 obeyeth to me / he is the trewe ouercomer
 of hym ſelfe and the lord of the worlde.
 But if thou couepte to come to that popu-
 le thou muſt begyn manfully / and ſet thy
 axe to the roote of the tree & fully to cut
 away and to dyſtroy in the al the inor-
 dinate inclination that thou haſt to thy ſelf
 or to any pryuate or material thyng / for
 of that vyce that a man loueth hym ſelfe
 inordinate / welnygh dependeth al that
 ought groundely to be deſtroyed in man /
 and if that be trewely ouercome / anone
 ſhall folowe great tranquilitye and peace
 of conſcience. But for as moche as there
 be but fewe that labour to dye to them-
 ſelfe / me to ouercome them ſelfe perfitelv /
 therfore they lve ſtyll in theyr fleſhely
 felyngeſ and worldly comfortes / and
 maye in no wyſe ryle vp in ſpyrite a-
 boue them ſelfe / for it behoueth hym that
 wyll be free in herte and haue contem-
 placyon of me / to mortifye all his pyell
 inclina-

The thyrde
Inclynations that he hath to hym selfe &
to the worlde / & nat to be bounde to any
creature by any inordinat or puate loue.

Of the dyuersities & dyuers mouyn-
ges betwene nature and gracc.

The. lix. chapi.

MI son take good hede of the mo-
cions of nature & grace / for they
be very subtell & moch cōtrary
the one to the other / & hardly maye they
be knowen a sondre / but it be by a godly
man that throughe speciall grace is in-
wardly lightned in soule. Euerie man de-
syreth some goodnesse & pretendeth some
what of goodnesse in all his wordes & de-
des / & therfore vnder pretēce of goodnes
many be deceyued. Nature is wily & full
of deceite & draweth many to her / whom
she ofte tymes snareth & deceynerh & euer
beholdeth her owne welth as ende of her
wozke. But grace walketh simply with-
out deceite / she declyneth fro all puell / she
pretēdeth no gyle but all thiges she doth
purely for god / in whō finally she resteth.
Nature wyl nat gladly dye / ne gladly be
oppressed ne ouercōc / ne will nat be glad-
ly vnder other ne be kepte in subiection /
but

but grace studieth howe she may be mortified to the worlde & to the flesh / she resisteth sensualitie / she seeketh to be subiecte / she deliteth to be overcome / she will not vse her owne lyberty / she loueth to be holden vnder holy discipline / and coueyteth nat to haue lordeshyp ouer any one creature / but to lyue and to stande alway vnder the drede of god / and for his loue is alway redy to bowe her selfe mekely vnder euery creature. Nature laboureth for her owne profite and aduantage / & muche beholdeth what wynnynge cometh to her by other. But grace beholdeth nat what is profitable to her selfe / but what is profitable to many. Nature receyuethe gladly honoure and reuerence / but grace referreth al honoure & reuerence to god. Nature dredeth repprounges and dispisynge / but grace ioyeth for the name of god to suffre them bothe / and taketh the whā they come as speccial gyftes of god. Nature loueth ydleuesse and flesshly rest / but grace can nat be ydle without doyng some good dede / and therfore she seeketh gladly some profitable labours. Nature desireth fayre thynges and curions and abhorreth hyle thynges & grose / but grace delyteth in meke and symple thynges /

Imita.

S

He

The thynde

He dispiseth nat harde thynges / ne refuseth nat to be clad in pooze olde clothyng and symple garmentes/nature beholdeth gladly thynges temporall / He ioyeth at worldly wynnynge/is heuy for worldly lesinges/and auone is moued with a sharpe worde / but grace beholdeth thynges euerlastynge and trusteth nat to thynges temporall/noz is nat troubled wth the losse of them / ne he is nat greued with a forward worde/for he hath layde her treasure in god and in gostly thynges whiche maye nat peryshe. Nature is coueytous and more gladly taketh than gyueth/and loueth moche to haue proprietie and priuate thynges /but grace is pyteous & liberal to the poore/he flyeth synguler pryte/ he is content with lytell and iudgeth it more blestyd more to gync thā to take. Nature inclyneth her selfe to the loue of creatures/to the loue of the fleshe & to vanities & rennynges aboute/ & to se newe thynges in the worlde/but grace draweth a man to the loue of god & to the loue of vertues/he renounceth all creatures/he flyeth the worlde/he hateth desyres of the fleshe/restrayneth libertie & wandrynge aboute/& escheweth as moche as he may to be sene amonge recourse of people.

Nature

Nature hath gladelý some outwarde so-
lace wherein she may feleably delyte in her
outwarde wyttes/ but grace seketh onely
to be comforted in god/ and to delyte hee
in his goodnes aboue al thinges. Natu-
re dothe al thinges for her owne wyyny-
ge and syguler profyte/ she may do nothin-
ge free but hopeth alway to haue like pro-
fyte or better/ or laude or fauoure of the
people/ and coueyteth moche that her de-
des and werkes be greatly pondred and
prayed/ but grace seketh noo temporall
thyng ne none other rewarde for her hye
but onely god/ she wyl no more of tempo-
ral goodes than shal nedc for the gettyn-
ge of the goodes euerlastyng & careth nat
for the vayne prayse of the worlde. Natu-
re ioyeth greatly in many frendes & kyn-
nesfolkes/ & is glorified moche of a noble
place of byrthe & of her blode and kynred/
she ioyeth with myghty men/ she flattereth
riche men and is mery with them that she
thinketh lyke to her in noblenesse of the
worlde / but grace maketh a man to loue
his enemyes/ she hathe no pryde in worl-
dely frendes/ she regardeth nat the noble-
nesse of kynne / ne the house of her fa-
ther / but the more vertue be there / she
fauoureth more the poore than the ryche/

The thyrde

She hath more compassyon of an innocent
than of a myghty man / she ioyeth euer in
trouth and nat in falsehede / and alwaye
comforyteth good men more and more / to
profite and growe in vertue and goodnes
and to seke dayly more higher gyftes of
grace that they may throughe good ver-
suous werkes be made lyke to the sonne
of god. Nature complayneth anone for
wantynge of a right lytel thinge that she
wolde haue / or for a lytel worldly heu-
nes / but grace bereth gladly all nedynes
and wantynge of the worlde. Nature
melpueth all thinges to her selfe & to her
owne profite as moche as she may / she ar-
gueth for her selfe / and stryuethe and figh-
teth for her selfe. But grace rendreth all
thinges to god / of whome al thinges flow-
eth and spryngeth originally / she ascri-
beth no goodnes to her selfe / ne presu-
meth nat of her selfe / she stryuethe not ne
preferreth nat her oppinion before other
menne / but in euery sentence she submyt-
teth her mekely to the eternal wysedome
and iugement of god. Nature coueyteth
to knowe and to here newe secreete thyng-
es / she wyll that her werkes be shewed
outwardly and wyll haue experyence of
many thinges in the worlde by her out-
warde

warde wyttes/ſhe deſireth alſo to be knowen and to do great thinges in the worlde/wherof laude and prayſynge may folowc / but grace careth nat for any newe thinges ne for any curious thyng; what ſo euer they be/for ſhe knoweth well that all ſuche vanities cometh of the corrupcion of ſyn/ & that no newe thyng may longe endure vpon erthe / ſhe techeth alſo to reſtrayne the outward wittes & to eſchue all vayne pleaſure & outward ſhetynge and mekely kepeth ſecret thinges that in the worlde were greatly to be meruayled and prayſed. And in euery thinge and in euery ſcience ſhe ſeketh ſome ſpiritual profite to her ſelfe/and laude and honour to god / ſhe wyll nat that her good dedes ne her inwarde deuocyon be outwardely known/but moſt deſyret that our lord be bleſſyd in all his werkes / whiche giveth al thinges freely of his highe excellent charitic / this grace is a light ſupernatural and a ſpiritual gyfte of god/ and it is the propre marke and token of elect people/and an ernest peny of the euerlaſtyng life/for it cauſeth a man fro loue of erthely thinges to the loue of heuenly thinges / and of a fleſhly lyuer maketh an heuenly perſone / and the more that

The thirde
nature is oppressed and overcome the mo
re grace is gyuen/ and the soule through
newe gracious visitacions is dayly refoz
med more & more to the ymage of god.

Of the corrupcion of nature and of
the worthynes of grace.

The. lx. chapitre.

O Lord god whiche hast made me
to thync ymage & lykenes/ graunt
me this grace that thou hast be-
wed to me to be so great and so necessary
to the helth of my soule/ that I may ouer-
come this wretched nature whiche dra-
weth me alway to synne & to the lesynge
of myne owne soule. I fele in my selfe
the lawe of synne fyghtrynge strongly a-
gainst the lawe of my spirite/ whiche le-
deth me as a thral or a bondman to obey
to sensualityte in many thynges/ & I may
nat resyst the passyōs therof/ but thy gra-
ce do assyst me therein. I haue therefore
great neede of thy grace/ and that of the
great habūdauce of thy grace/ if I shuld
overcome this wretched nature whiche
alway fro my yowth hath ben rebde & pro-
ne to synne/ for after that nature was vi-
ciat & defouled by the synne of the fyrrst
man

man Adam/the payne therof descended in
to all his posteritye/so that / that nature
whiche in the firste creacyon was good &
ryghtwyle / is now taken for synne and
for corrupcyon (so ferforth) that the mo-
uynges that is nowe lefte vnto nature
draueth man alway to yuel. And that is
for this reason for the lytel strength and
mouyng to goodnes that yet remayneth
in it is but as a lytell sparke of fyre that
is hyd and ouerhyllled with ashes / that
is to say/the natural reason of man whi-
che is al aboute belapped & ouerhyllled w-
darknes of ygnorauce/whiche neuerthe-
les hath yet power to iuge bitwixte good
and bad & to shewe the distaunce & the di-
uersitie bytwixte trewe and false / howe-
be it that throughe weykenesse of it sel-
fe / it is nat able to fulfyll all that it ap-
proueth/ne hath nat syth the fyrste synne
of Adam the full lyghte of truthe / ne the
swetnes of affectyōs to god as it had first.
Of this it cometh moste merciful lord
that in myne inwarde man/that is in the
reason of my soule. I delpte me in thy
lawes and in thy techynge / knowynge
that they are good and ryghtwyle / and
holpe / and that all synne is yuell and to
be fledde and eschewed / and yet in my
outwarde

The thirde

outwarde man/that is to say i my flesh-
ly felynge I serue the lawe of synne/whā
I obey rather to sensualitie than to rea-
son. And of this it foloweth also/ that I
wyl good/ but to perfoyme it without thy
grace I may nat for weyknes of my self/
& somtyme I purpose to do many good
dedes / but for grace wanteth that shulde
helpe me/ I go backwarde and sayle i my
doynges/ I knowe the way to perfection/
and howe I shulde do I se it euidently/
but for I am so oppressed with the heuy
bourden of this corrupte body of synne/
I lye styll and ryse nat to perfectyon.

O lord howe necessarye therfore is thy
grace to me/to begyn well / to contynewe
wel/& to ende wel/for without the I may
nothyng do that good is. O heuenly gra-
ce without whome our merites are nou-
ghte worthe/ne the gyftes of nature no-
thing are to be pondred/ne craftes or ry-
ches nothyng to be regarded/ne beautie/
strength/wyt/ne eloquence/nothing may
auayle/come thou shortly and helpe me.

The gyftes of nature be comen to good
men and to bad / but grace & loue are the
gyftes of electe and chosen people/wher-
by they be marked and made able & wor-
thy to haue the kyngdom of heuen. This

grace

grace is of such worthynes that neyther
the gyfte of prophesie/ ne the working of
myracles/ ne yet the gifte of conyng and
knowlege may nothyng auayle without
it/ ne yet sayth/ hope/ ne other vertues be
nat acceptable to the without grace and
charitie. O blessyd grace that makest the
poore in spirite to be riche in vertue / and
hym that is riche in worldly goodes ma-
kest meke & lowe in herte/ come & descende
in to my soule & fulfyl me with thy gostly
comfortes that it sayle nat ne saynte nat
for werines & drynes of it selfe. I beseeche
the lord that I maye fynde grace in thy
syghte / for thy grace shall suffice to me/
though I wante that nature despyeth/
for all though I be tempted and vexed
with troubles on euery syde / yet I shall
not nede to drede whyles thy grace is w-
me/ for he is my strength/ he is my com-
forte/ & he is my counsaile & helpe/ he is
stronger than al myne enemyes/ and wy-
ser than al the wysest of this worlde / he
is the mayster of trouthe / the teacher of
discipline/ the light of the herte/ the com-
forte of trouble/ the dryer away of heu-
nes/ the auoyder of drede / the nourys-
her of deuocyon / and the byrnger in of swete
teares and deuoute wepynges / what am
I thau

The thirde

I than without grace / but a drie stocke
to cast awaye. Graunt me therfore that
thy grace maye preuent me & folowe me/
and that it maye make me euer busy and
diligent in good woorkes vnto my bethe/
so mote it be. A M E N.

¶ That we ought to forsake our selfe &
to folowe Christ/ by bearyng of his
crosse. The. lxi. chapt.

W I sou / as moche as thou canst
go out fro thy selfe & fro thyne
owne wyl/so moch thou mayst
entre in to me/ and as to desyre no thyng
outwardly bringynge peace inwardly in
to mannes soule/ so a man by an inward
forsakynge of hym selfe/ ioyneyth hym to
god. I woll therfore that thou lerne to
haue a perfite forsakynge / and a full re-
signyng of thy selfe in to my hādes with
out withsayeng or cōplaynyng/and that
thou folowe me/for I am the way/I am
the trouthe / and I am the lyfe/ without a
waye no man may go/and without trou-
the no man maye knowe/and without ly-
fe no man maye lyue. I am the way whi-
che

che thou oughdest to go/ the trouthe whiche
che thou oughdest to beleue/ and the lyfe
whiche thou shalte hope to haue/ I am
the waye that can nat be defouled/ the
trouthe whiche can nat be deceyued/ and
the lyfe that neuer shall haue ende/ I am
the waye most streight/ the trouthe most
perfite/ and the lyfe most sorbfast/ a blef-
sed lyfe/ and a lyfe vnmade that hath ma-
de all thynges/ If thou dwell and abyde
in my waye thou shalt knowe the trou-
the/ and trouthe shall deliuer the/ & thou
shalt come to euerlastyng lyfe. If thou
wylte come to that lyfe kepe my commaun-
dementes/ if thou wylte knowe the trou-
the beleue my teachynges/ if thou wolte
be parfyt sell all that thou hast/ if thou
wylte be my disciple forsake thy selfe/ if
thou wylte haue the blessed lyfe/ dyspyse
this presente lyfe/ if thou wylte be exal-
ted in heuen/ meke the here in erthe. And
if thou wylte reygne with me beare the
crosse with me/ for trewly onely the ser-
uauntes of the crosse shall fynde the lyfe
of blyssfulnesse/ and of euerlastyng lyght
O lord Iesu/ for asmoche as thy way
is narrow & strait/ and is also moch dis-
pised in this worlde/ gyue me grace to be-
re gladly the dispisynge of the worlde.

There

The thirde

There is no seruant gretter than his lord
de/ ne no disciple aboue his maister / Let
thy seruaunt therfore be exercised in thy
wayes/ for therein is the helthe & the very
perfection of lyfe. what so ever I rede or
here besyde that waye it refresheth me
nat/ ne delyteth me nat fully. My soun-
de/ asmoche as thou knowest these thyng-
ges & hast red the all / thou shalt be bles-
sed if thou fulfyl the/ he that hath my co-
maundementes & kepeth the/ he it is that
loueth me & I shall loue hym/ and I shall
shewe my selfe vnto hym/ & shall make hi
sytt with me in the kingdom of my father
Lorde/ as thou haste sayd & promysed/ so
be it done to me. I haue taken the crosse
of penaunce of thy hande/ & I shall bere it
vnto my dethe/ as thou hast put it to me
to do. For the lyfe of every good man is
the crosse/ & it is also the way & leader to
paradyse / and nowe it is begon it is nat
lauffull for me to go abacke fro it/ ne it is
nat behouefull for me to leaue it / Haue
done therfore my welbeloued brestherne/
go we forth togeder/ Iesu shall be with
vs/ For Iesu we haue taken this crosse/
for Iesu let vs pseuer & he shall be our hel-
pe/ that is our gyde & leder. To our kynge
goth before vs that shall fight for vs/ for
lowe

boke.

Jo. C. xxxiiij.

lowe we hym strögly/ drede we no perils
but be we redy to dye strongly with hym
in batayle/ that we put no blot in to oure
glozpe/ ne minyssh nat our rewarde/ by
flyeng cowardly awaye fro the crosse.

C That a man shall nat be ouermoeche
cast in to heuynesse/ though he
happen to fall in to some de
fautes. The. lxij. cha.

M I son/ pacyence & mekenesse in
aduersitie please me moze / thā
moche cōsolation & deuotion in
prosperitie. why arte thou so heuy for a
lytell worde sayd or done agaynst the / if
it had ben moze / thou shuldest nat haue
ben moued therewith but let it nowe ouer
passe/ it is nat the first & it shal nat be the
last if thou lyue long. Thou arte māfull
ynough as long as no aduersitie falleth
to the/ & thou canst well gyue cōsaile/ &
well canst thou cōforte & strēgthen other
w thy wordes. But whā aduersitie knoc
keth at thy doze thou saylest anonc both
of counsaile & strength/ beholde well ther
fore thy great frayltie/ whiche thou hast
dayly experience of in lytell obiectes. Ne
uertheles it is for thy goostly helth/ that
suche thynges and other lyke be sufferd
to come

The thynde

to come vnto the/purpose thy selfe in thy
herte to do the beste that lyeth in the/and
than whan suche tribulacions shal hap-
pen to fall vnto the/all thoughe it greue
the/pet let it nat holly ouerthrowe the/ne
longe tary with the. And at the leest suf-
fere it patiently/ al thoughe thou may nat
suffere it gladly. More ouer thoughe thou
be lothe to here suche thynges/ and that
thou sele great indignacion therat in thy
herte/pet thruste thy selfe downe lowe in
thyne owne syghte/and suffere no inordy-
nate worde passe out of thy mouthe wher
by any other myght be hurted/ and than
al suche indignacion shal be anonc aswa-
ged and soone appeased in the. And than
also that/whiche before was taken to so
great heuynes to the/shal anonc be made
swete and pleasaunt in thy sight. For yet
I saye I saye oure lordc redy to helpe the
and comforte the more than euer I dyd
before/if thou wylte holly trust in me and
denoutly cal for helpe to me. Be quiet in
herte/ prepayre thy selfe yet to more suf-
ferance/for it is nat al lost though thou
sele thy selfe ofte troubled or greuously
tempted. Thynke thou arte a man and
nat god / a fleschly man and noo aungell/
howe mayste thou alwaye stande in one
state

boke.

fo. C. xxx.

state of vertue whan that wanted to an-
gels in heuen and to the fyrst man in pa-
radise the whiche stode nat longe / I am
be that reyse vp them that be sorowfull/
to helth and comforte / & those that know
theyr owne vnsustaynablenes / I lyfte them vp
to be stabled in the lighte of my godhede
for euer. Lorde blessed be thy holy worde.
It is more sweter to my mouthe than ho-
ny combe. what shulde I do in al my trou-
bles and heynnes if thou dydest nat som-
tyme comforte me with thy hollesome and
swete wordes / therfore it shall nat force
what trouble or aduersitie I suffre here
for the / so that I may in the ende come to
the porte of euerlastyng helthe. Gyue me
a good ende and a blessed passage out of
this worlde / haue mynde on me / my lord /
my god / and directe me by a straye and a
redy way in to thy kyngdome / I beseeche
the. **A M E N.**

That a man shall nat serche the iuge-
mentes of god. The. lxv. chapitre.

Manne beware to dyspute of
hyge maters and of the secrete
iugementes of god / why this man
is so lefte and forsaken of god / and why
this

The thynde

this man is taken to so great grace/why
also one man is so moche troubled / and
another so greatly auanced. These thin
ges ouerpasse all mannes knowlege / ne
to serche goddes iugement no mānes rea
son may suffyse ne yet his dysputacyon.
Therfore whan the gostly enemy styreth
the to suche thynges / or yf any curpouse
men aske of the suche questyons/answere
with the prophete Dauid/and say thus.
Lorde thou arte rightwysse and thy iuge
mentes are true and be iustfyed in them
self/ my iugemētes are to be dzed and nat
to be discussed by mannes wyt / for they
be to mannes wyt incomprehenible / be
ware also that thou serche nat ne reason
nat of the merites of sayntes whiche of
them was holper than other / or whiche
of them is higher in heuen. Suche que
stions ofte tymes nouryshe great stryfes
and vnprofytable reasonynges & procede
of pryde & baynglozy wherby enuy spry
geth and discencyon (that is to say) whā
one labourerh to preferre this saynt and
another this. And trewely a desyre to
knowe suche thynges rather dyspleaseth
sayntes than pleaseth them. For I/sayth
oure lorde/ am nat god of discencyon and
stryfe but of vnitie and peace/ the whiche
peace

peace/standeth rather in true mekenesse/
than in exalting of them selfe. Some me
be more styred to loue this saynt or that/
and that with moche greater affection/
but frewely that affectyon is ofte tymes
more rather a manly affectiō than a god-
ly. Am naȝ the that haue made all sayn-
tes (yes truely) and ouer that I haue gy-
uen them grace/ and I haue gyuen them
glozre/ I knowe all theyr merytes/ I pre-
sented them with the swetnes of my bles-
synges. I knewe my electe and chosen
people before the worlde was made/ I ha-
ue chosen them fro the worlde they haue
nat chosen me / I called them by my gra-
ce/ I drewe them by my mercy / I led the
through temptacyons / I sente them in-
warde comfortes / I gaue them perseue-
raunce/ I crowned theyr pacience. I kno-
we the fyrst man and the laste/ I loue the
all with an vnestymable loue. Thus I
am to be praysed in al my sayntes/ & abo-
ue al thinges to be blessyd and honoured
in all and in euery of them/ whom I haue
so gloriously magnified and predestinate
without any merytes of them goyng be-
fore. Therfore he that disprayseth the
least of my sayntes dothe no honoure to
the greatest / for I haue made bothe the
Amits. I more/

The thyrde

more & the lesse/ & he that dyspraiseth any
of my sayntes/ he dysprayseth me & other of
my sayntes in the kyngdom of heuen/ for
they be al one/ fast onyed & knyght togider i
one sure boude of pite charite. They sele
al one thig/ & they wyl al one thig/ & they
loue togider al in to one thig/ & they loue
me moche more than them selfe or theyr
owne merytes / for they be rapte aboue
them selfe and be drawen fro theyr owne
loue / and holly be tourned in to my loue
in the whiche they reste by eternall frup-
cion. There is nothinge that may rourne
them fro my loue / ne that may thurst the
downe out of theyr glorie/ for they be ful
of eternal truthe and brenne inwardly in
soulc with fyre of euerlastyng charypte
that neuer shal be quenched. Let al them
cesse therfore that be carnall and brestly
and that can nat loue but priuate ioye/ to
serehe the state of my blessyd sayntes in
heuen/ for they put away & adde to theyr
merytes as they fauour and nat after the
pleasure of eternal truthe of god. In ma-
ny folkes is great ygnorauce / but most
specyally in them that haue so lytell y-
ght of gossely understandyng/ that they
can nat loue any persone with a clene lo-
ue. Many also be moued by a naturall
affection

affectyon or by a worldely frendshyppe
to loue this saynte or that / and as they
ymagyne in earthely thynges so they yma-
gyne of heuenly thynges / but there is a
dystaunce incomperable betwixte thyng-
es whiche imperfyte men ymagyne by
naturall reason / and whiche men trewe-
ly illumyned with grace beholde by he-
uenly contemplacyon. Beware therfore
my sonne to treate curiously of such thin-
ges / for they passe thy knowlege / and ta-
ke hede that thou mayste be worthy to
be nombred with the leest saynt that shal
come to heuen. And if percase a man my-
ght knowe who were holper / or who shul-
de be taken greater in the kyngdome of
heuen / what shulde that knowlege auayle
hym / but yf he wolde therby the more
meken hym selfe / and the more ryle ther-
by in to the laude and prayse of my
name / trewely nothyng. Therfore he
ys moche more acceptable to god that
thynketh on the greatnes of his synnes /
and of the lytelnesse of his vertues / and
howe ferre he is fro the perfectyon of the
leest saynte that is in heuen / than he that
argueth of theyr greatnesse or of theyr
lytelnesse or blesydnesse of lyfe forget-
tyng them selfe.

The thyrde

It is better also with deuoute prayers & with weppynge & tearcs mekely to praye to sayntes / and to call to them for helpe / thā baynly to serche for theyr perfection. They be very wel contented with the ioy that they haue / yf men wolde refrayne them selfe fro suche bayne argumentes. They glorifie nat them selfe of theyr merites / ne they ascribe no goodnes to them selfe / but they referre all goodnes to me / for they knowe wel that I of my infinite goodnes and charitie haue giuen al vnto them. And they be so moch fulfyllled with loue of the godhede & with ouerpasseynge ioye / that no glorie may want in them / ne no felicitie. And the higher that they be in heuen the meker they be in them selfe / and the more hyghe and the more louyng to me. Therfore it is wyrtten in the apocalyps / that sayntes in heuen layde theyr crownes before god and fell prostrate on theyr face before the meke lambe / that is Iesu / and they worshipped hym as theyr lord god / that is and shalbe lyuyng ever more without endyng. Amen. Many serche who is hyghest in heuen that knowe nat whether they shal be worthy to be nombred with the lest that shal come thither / for it is a great thyng to be the lest in heuen

boke.

Jo. C. xxxviij.

in heuē where al be great/foz al that shal
come thither shal be called the sonnes of
god/and so shal they be in dede / the leest
ther shalbe foz a. **M.** and a synner of a **C.**
yere shal dye. whan the apostles asked
among them selfe who shulde be greatest
in the kyngdome of heuen. They herde
this answeze of **Chryste** / but ye sayd he/
be conuerted fro your synne and be made
meke as lytell chyldren/ye may nat entre
in to the kyngdome of heuen. He therfore
that meketh hym selfe as this lytel chyl-
de/he shal be greatest in the kyngdome of
heuen. wo than be to them that disdayne
to meke them selfe with lytell chyldren/
foz the meke pate of heuen wyl nat suffre
them to entre in to it/wo also be vnto the
ryche proude men that haue theyr conso-
lacion here./ foz whan the good poze men
shal entre in to the kyngdome of god/they
shal stande wepyng and waylyng with-
out/ Joy ye than ye that be meke & poore
in spirite / foz yours is the kyngdome of
god/so that ye walke assuredly i the way
of trouthe.

¶ That all our hope and truste
is to be put in god onely.

The. lxiij. chapitre.

A. iij.

O lord

The thynde



Lordc / what is the truste
that I haue in this lyfe / or
what is my most solace of
all thynges vnder heuen.

Is it nat thou my lordc
god whose mercy is with-
out measure / where hath it ben wel with
me without the / or whan hath it nat ben
wel with me thou beyng present / I had
leuer be poore with the than riche with-
out the / I had leuer be with the as a pyl-
gryme in this worlde than withoute the
to be in heuen / for where thou arte there
is heuen / & where thou arte nat / there is
bothe dethe & helle. Thou arte to me all
that I desyre / & therfore it bchoueth me
to sighe to the / to crye to the / & hertely to
pray to the / I haue nothyng to truste in
that maye helpe me in my necessities but
onely the / for thou arte my hope / thou art
my truste / thou arte my comforte / and my
most faytful helper in euery nede / man se-
keth that is his / but thou sekest my helth
& profite / & tournest al thing in to the best
for me / for if thou sende temptacions and
other aduersities thou ordeynest al to my
profite for thou art wonte by a thousande
wayes to proue thy chosen people. In
whiche profe thou arte no lesse to be lau-
ded

bed & prayfed/than if thou haddest fulfilled the with heuenly comfortes. In the lorde therfore I put my truste/ & in the I bere patiently all my aduersitytes / for I fynde nothynge without the but vnstableness & folye/for I se wel that the multitude of worldly frendes profiteth nat/ne that strong helpers nothynge may auayle/ne wyle counsayler gyue profitable counsayle/ne counnyng of doctours gyue consolacyon/ne riches delpyer in tyme of neede/ne secreete place any thynge defende / yf thou lorde do nat/assyst/helpe/comforte/counsayle/informe/& defende/for al thynges that seme to be ordeyued to mannes solace in this worlde if thou be absent/be right nought worth ne may nat byynge to man any trewe felycytye/for thou arte the ende lorde of all good thynges / the highnes of lyfe and the profounde wysedome of all thynges that is in heuen and in erthe / wherfore to truste in the aboue all thynges/is the greatest comforte to al thy seruauntes. To the therfore I lyfte myne eyen/& in the onely I put my trust/my lorde / my god / the father of mercye/ blesse thou/ and halowe thou my soule w thy heuenly blessinges / that it maye be thy dwellinge place and the seete of thy eternal

The thyrde
eternal glory/so that nothynge be founde
in me at any tyme/that maye offende the
eye of thy maiestye / beholde me lord after
the greatnes of thy goodnes / and of
thy manyfolde mercyes / and graciously
here the prayer of me thy poorest seruaunt/
outlawed and farre exyled in to the coun-
tree of shadowe of deathe/defende and kepe
me amonge the many folde perylls & daun-
gers of this corruptible lyfe/and directe
me through thy grace by the way of pea-
ce in to the countree of everlastyng clere-
nes without endynge. Amen.

Thus endeth the thyrde booke/ and
here foloweth the fourth.

The prologue.

Come to me (sayth our lord) all
ye that labour and be charged/
& I shal giue vnto you relectio.
And the brede that I shal gyue
vnto you shal be my fleshe for the lyfe of
the worlde. Take it and ete it for it is my
body/that for you shal be gyuen in sacry-
fice / do ye this in remembraunce of me/for
who so eteth my fleshe & drinketh my blod
he shal dwel in me & I in hym/these wordes
that I haue sayd to you be spirite & lyfe.

¶ Finis.

with

With holwe great reuerence Christ is to
be receyued. The fyrst cha.

My lordes Iesu Christ eter
nall trouthe/these wordes
also/said be thy wordes (al
beit) they were nat sayd in
one selfe tyme/nor written
in one selfe place. And for
that they be thy wordes/ I wyl chākful
ly & faithfully accepte them/ they be thy
wordes & thou hast spoken them/ & they
be nowe myne also/for thou hast said the
for my helth. I gladly receyue the of thy
mouth/ to thende they may be the better
sowen & planted in my hert. Thy wordes
of so great pitie full of swetnesse & loue/
greatly excite me/ but lordes my synnes
feare me greatly/ & my cōscience nat pu
re to receyue so great a mystery/ draweth
me soze aback. The swetnes of thy wor
des prouoketh me/ but the multytude of
my offences charge me very soze. Thou
cōmaundest that I shall come vnto the
faithfully if I wyl haue yte with the/ &
receyue the sode of immortalte/ & that I
wyl coueyte to optayne the glorie & lyfe
eternall. Thou sayst lordes/ come ye to me
that labour & be charged/ and I shall re
fresh ye

The fourth

freest he you. O howe swete & howe amya-
ble a worde is it in the eare of a synner/
that thou lorde god wylte bydde me that
am so pore & nedy to the cōmunion of thy
moost holy body. But what am I lorde
that I dare psume to come to the. No he-
uen & erth may nat cōprehēde the/ & thou
sayst come ye al to me. what meneth this
moost meke worthynesse & this louely and
frendly byddyng/ howe shall I dare cōe
vnto the whiche knowe nat that I haue
done any thyng well/ howe shall I brige
the in to myne house/ whiche so ofte ha-
ue offended before thy face. Angels & ar-
changelis honour the/ & rixtwyse men dre-
de the. & thou sayest come ye all vnto me/
but that thou lorde haddest sayd it/ who
wolde beleue it to be true. & but thou had-
dest cōmaunded it / who durst haue attēp-
ted to haue go vnto it. Noe that iust mā
laboured an. C. yere to make the shyppe
ro thende he myght be saued with a fewe
of his people. Howe maye I prepare me
than in an hour to receyue the with due
reuerēce that arte maker & creatour of al
the worlde. Moyses thy seruante & great
familyer & speciall frende/ made the arke
of tymbre nat corruptible/ which he coue-
red with right pure golde/ & put in it the
tables

tables of the lawe / & I a corrupte creature how shall I so lightly dare receyue the that arte maker of the lawe and gyuer of grace & lyfe vnto all creatures. The wise Salomon kyng of Israell edified a marueylous tēple to the prapling of thy name / in the space of. vii. yeres / & by. vii. dayes halowe the feest of the dedication of the same / be offered a. M. pealible hostes & put the arke of god in the place made ready for it / with greet melody of clacions & trompettes. Howe dare I than that am most poore among other creatures / receyue the in to my house / whiche scarcely haue well spent one hour of tyme or one halfe hour of my lyfe. O my good lord howe moch studied they to please the / & how lytell is it that I do / how lytell tyme take I whan I dispose me to be houseled / seldome am I gadered togyder in the / & more seldome am I purged fro haungyng my minde ouermoch in worldly thiges / & certainly no vnprofitable thought ought to cōe i to the holy place of thy godhed / nor no creature ought ther to haue place / for I shal nat receyue an angel but the lord of angels i to my hert / neuertheles there is a greet diffrence betwen tharke of god wth his relikes & thy most pure & precious body wth his ver

The thirde

ques/ whiche are mo than can be spoken/
and also betwene the sacrifice of the olde
lawe that was but a fygure of the newe
lawe/ & the true hoste of thy precious bo-
dy / that is the accōplyshment of all the
olde sacrifce . why thou am I nat more
enflamed to come to the. why do I nat p-
pare my selfe with gretter dylgēce to re-
ceyue this holy & blessed sacrament/ like
the holy ascient fathers/ the patriarches
and prophetes/ kynges & princes/ with al
the people/ haue shewed so gret affection
towards thy seruice in tyme passed . The
most deuout & blessed kyng the kyng Da-
uid went befoze the arke of god/ & hono-
red it with all his strength/ alway remē-
bringe the great benefites befoze gyuen
vnto the fathers/ he made organs of dy-
uers maners/ & also psalmes which he or-
dayned to be songe/ & he hym selfe sang
thē with great gladnes/ & oftymes with
his harpe/ beyng fulfylled with the gra-
ce of the holy goost/ taught the people of
Israell to laude and prayse god with all
their herte/ & dayly with their mouth to
blesse him & preche his goodnesse. And if
there were shewed thā so great deuotion
and remēbraunce of laude & praysyng to
god/ befoze the arke of the olde Testamēt
howe

hothe moche reuerence & deuotion oughe
we than nowe to haue in the presence of
this holy sacrament/ & in the receyvinge
of the most excellent body of our lord Ie
su Christ. Many run to dyuers places to
visyte relikes of sayntz/ & marueyle gret
ly whan they here of ther blessed dedes.
They se great buyldinges of tēples & be
holde how their bones & holy relikes be
couered with sylke & lapped in golde. & lo
thou my lord god/ thou art present here
with me in thy auter/ the most holy saint
of sayntes/ maker of all thynges & lord
of angels. O fynes there is great curio
sytie & vanytie in the sight of suche thyn
ges / & lytell fruite & amendement is had
therby/ and that specially where there is
so lyght a rennyng about with any con-^{10 more}
trition goyng before. But thou my lord
god/ my lord Iesu Christ god & man art
here hole present in the sacrament of the
auter / where the fruite of euerlastyng
helth is had plentuously/ as ofte as thou
arte worthely and deuoutely receyued.
There may no lyghtnesse/ curiositie/ nor
sensualityte drawe a man to this workin
ge/ but stedfast faythe/ deuout hope/ and
pure charitie. O god inuisyble/ maker of
all the worlde/ howe marueylously dost
thou

The fourth
thou wost/how sweetely & how graciously
disposest thou all thynges to thy chosen
people/ to whom thou offerst thy selfe to
be taken in this glorious sacrament. Tee-
teynly it surmounteth al vnderstandyng
& it draweth the hertes & kyndelet the
affection of all deuoute men. The trewe
faythful people that dispose al theyr lyfe
to amēdement/receyue oftymes through
this glorious sacrament great grace and
deuotion/great loue of vertue. O meruay-
lous is the secret hyd grace of this sacra-
ment the whiche the faythfull people of
Christ do onely knowe/for infidels & they
that lyue i synne may haue therof no ma-
ner of experience. In this sacrament spi-
rituall grace is gauen / & the vertue that
was lost in the soule is repayzed / and the
beautye that was defourmed throughe
synne retourneth agayne / & the grace of
this sacrament somtyme is so moch that
of the fulnes of deuociō that cometh ther-
by/that onely the mynde but also the feble
bodies recouer agayne theyr former stre-
ngth. But verily it is gretly to be sorowed
that we be so slowe & negligent/ & that we
be styzed with no moze affection to recey-
ue Christ than we be/for in hym standeth
al merite and hope of them that shall be
saued/

saue
he is
this
res
sore
of t
heu
wo
of r
het
bly
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de
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boke.

Jo. L. xlii.

saues/he is our helthe & our redemption/
he is the comfortoure of all that lyue in
this worlde/and the eternall rest of sayn-
tes in heuen. And it is also greatly to be
sorrowed that so many take so lytell hede
of this high mistery whiche gladdeth the
heuen & preserveth vniuersally the hole
worlde. Alas the blyndnes and hardnes
of mannes herte that taketh noo greater
hede to so noble a gyfte/ but by the dayly
vsynge therof is neglygent & taketh lytel
hede therto/ if this blessyd sacrament we-
re ministred onely i one place & cōsecrate
by one preeft in the worlde/ w how great
desire thynkest thou the people wold run
to that place and to that preeft that they
myght se there these heuenly misteries.
Nowe there be many preeftes & Chryst is
offred in many places that the grace & lo-
ue of god to mā/may appere so moch the
more as the holy cōmunion is spred the
more abrode throughtout this worlde/thā
kynge be to the therfore my lord Iesu
that thou vouchestsaufe to refreshe vs
poore outlawes with thy precyous blode
and to styre vs with the wordes of thyne
owne mouthe to receyue this holy miste-
ry/ sayeng/ come ye al to me that laboure
and be charged and I shal refrefe you.
That

The fourth

That the great goodnes and charitie
of god is gyuen to mā in this blessed
sacrament. The seconde chapitre.



My lord Iesu (trustyng in
thy great goodnes and mer-
cy) I come to thee as a speke
man to hym that shall bele
hym/and as he that is hun-
gry and thursty to the fountayne of lyfe/
that is nedy to the kyng of heuen as a ser-
uaunt to his lord/a creature to his crea-
toure/and as a desolate persone to his me-
ke and blessed comfortoure. But howe is
it that thou comest to me/who am I that
thou wylte gyue thy selfe vnto me/ howe
dare I a synner appere before thee/ & how
is it that thou wylte vouchsaue to come
to so synple a creature/thou knowest thy
seruaunt and seekest well that he hath no
goodnes of hym selfe/ wherby thou shuldest
gyue this grace vnto hym/I confesse
therfore myne owne vnworthynes and I
knowlege thy goodnes I prayse thy py-
tye & peld the thankynge for thy great
charytye. Merely thou doste all this for
thyne owne goodnes and nat for my me-
rites/ that thy goodnes maye thereby the
more appere and thy charytye the more
large

My
lord
Iesu
I
trustyng in
thy great
goodnes
and
mercy
I
dare
I
a synner
appere
before
thee

largely be shewed & thy mekenes the more hyghly be comended. Therefore bycause this pleaseth the & thou hast comanded that it shulde thus be done/ thy goodnes also therein pleaseth me/ and wolde to god that myne iniquitie resisted it nat.

O my lord Iesu howe great reuerence & thankynges with perpetual praycynges of thy name ought to be gyuen to the for the recepyng of thy holy body / whose dignitie no man is able to expresse. But what shall I thinke in this comunyon & in this gorynge to my lord god/whom I can nat worshyp as I oughte to do/ & yet neuertheles I desyre to receyue hym deuoutely. what maye I thinke better or more helthfully thā holy to make my self before the/exaltynge thy infinite goodnes sette aboue me. I laude the my lord god & shal exalte the euerlastyngly. I dispise my selfe / and submyt me to the & sorowe greatly the depnesse of myne iniquitie.

Thou arte the saynt of al sayntes and I am the fylthe of all synners/and yet thou enclpnest thy selfe to me that am nat wor thy to loke towarde the. Thou comest to me/thou wylte be with me. Thou bydest me to thy selfe / thou wylte gyue me this veynly mete & this angels fode to eat.

Amita.

¶ which

The fourth

whiche is playnly none other but thy self
that arte the lyuely brede / whiche descen
dest fro heuen and gyuest lyfe to the worl
de / beholde lorde fro whens all this loue
procedeth and howe great goodnes thy
neth bpou vs / and howe great thankes
and prayses are due to the therefore.

O howe helthfull and howe profytable
a counsaile was it whan thou ordayneest
this glorious sacrament / and howe swee
te and howe ioyous a feest was it whan
thou gauest thy selfe as mete to be eten.

O lorde howe meruaylous is thy wer
ke / howe myghty is thy vertue / and howe
far vnspekable is thy trowth. By thy wor
de al thinges were made & al thyges were
done as thou hast cōmaunded / it is a mar
ueylous thunge / & worthy to be beloued &
far aboue the vnderstādyng of man / that
thou lorde that art god & very man art ho
ly cōteyned vnder a lytel lykenes of brede
and wyne / and arte eten withoute consu
mpcyon of hym that taketh the / and that
thou that arte lorde of all thinges & that
nedest nothpyng in this worlde / woldest
by this glorzyous sacrament dwell in vs /
kepe thou myne herte and my body imma
culate that in a gladd and a pure con
screyence I maye ofte tymes celebrate thy
miste

mysteries and receyue them to my euer-
 lastyng helth/ whiche thou haste ordey-
 ned moſte ſpecially to thy honour and
 perpetual memoꝝ. O my ſoule be thou
 merry and gladde foꝛ ſo noble a gyfte and
 foꝛ ſo ſynguler a comfoꝛte leſte in the in
 this vale of myſcrye / foꝛ as ofte as thou
 remembreſt this myſterye and takeſt the
 body of Chryſte/ ſo ofte thou workeſt the
 worke of thy redempcyon and arte made
 parte taker of all the merytes of Chryſt.
 Truly the charytye of Chryſte is neuer
 mynynſhed/ and the greatnes of his mer-
 cy is neuer conſumed / and therfoꝛe thou
 oughteſt alwaye with a newe renewynge
 of mynde to dyſpoſe the to it / and with a
 well aduynſed and a depe cōlyderation to
 thynke on this great miſtery of helthe.
 Truly it ſhuld ſeme to the as newe and
 as pleaſaunt a ioye & confoꝛte whan thou
 ſyngest maſſe oꝛ herceſt it/ as if Chryſt the
 ſame daye firſt entred in to the wombe of
 the virgyne & were made man/ oꝛ as if he
 the ſame daye ſuffred and dyed vpon the
 croſſe foꝛ the helthe of mankynde.

¶ That it is very profitable offe to be
 houſelled. The thirde chap.

The fourth



Ioyde / I come to the to the
 ende that it may be wel with
 me through thy gyfte / & that
 I maye ioye at the holy feest
 that thou of thy great good-
 nes hast made redy for me. In the is all
 that I may or shulde desire / for thou arte
 my helthe & my redempcyon / my hope / my
 strength / my honour and glozpe. Make
 me thy seruunt this day mery and glad
 in the / for I haue lifte my soule vnto the /
 nowe I desyre deuoutely and reuerently
 to receyue the in to my house that I may
 deserue with zachee to be blessyd of the / &
 to be accompayned amonge the chyl dren
 of Abraham. My soule coueyteth to re-
 ceyue thy body / myne herte despyeth to be
 onyed with the / betake thy selfe to me loz
 de / & it suffyeth / for without the there is
 no comfort / ne without the I may nat be /
 ne without thy visitation I maye nat ly-
 ue & therfore it behoueth me ofte tymes
 to go to the & for my helth to receyue the /
 leest happely if I shulde be defrauded fro
 that heuently meate I shulde sayle in the
 way. So thou saydest thy selfe most mer-
 cyfull Iesu as thou were prechyng to the
 people / & heleddest them of theyr spheues /
 I wyll nat let them retourne in to theyr
 house

house fastyng lest they fayle by the way/
do with me therfoze in lyke maner that
hast lest thy selfe in this glorious sacra-
ment for the comfozte of al faythful peo-
ple. Thou arte forsothe the true refection
of the soule/and he that worthely eateth
the Chal be partaker & heyre of thy eternal
glozpe/it is necessary to me that so ofte to
offende/so soone waxe dull & slowe that by
ofte prayers & confessions I may renewe
my selfe/purifie my selfe / and kyndell my
selfe to quickenes and seruoure of spirite
lest happely by longe abstepnyng I my-
ght fal fro that holy purpose/for the wy-
tes of man & woman be fro theyr yowthe
prone and redy to yuell/& but this hea-
ly medecyne do helpe/man may anone fal
to worse and worse/therfoze this holy co-
munyon draweth a man fro yuell & com-
forteth hym in goodnes/if I now be oft
tymes so neglygent & slouthfull whan I
am often comonde/what shulde I be if I
receyued nat that blessyd medecyne / nor
sought nat for that great helpe/& though
I be nat every day apt nor disposed to re-
ceyue my creatour/neuertheles I shall ta-
ke hede to receyue hi in times coueniēt/so
that I may be pte taker of so greet a grace
for it is one of the most principall conso-

The fourth

lacyons to a faythfull soule/that as longe
ge as he is as a pilgryme in this mortall
body/ he oft remembre his lord god and
receyue hym that is his onely beloued a-
boue all thynges.

¶ It is a meruayllous worthynes of thy
great pytye agaynst vs / that thou lord
god creatoure and gyuer of lyfe to al spy-
rytes / vouchestsaufe to come to a poore
creature / and with thy hole godhede and
manhode to refreshe his hungry & thrist.

¶ happy is that man and blessed is
that soule that deserveth deuoutely to
receyue soo great a lord / and in that re-
ceyuyng to be fulfylled with a spyrytu-
all ioye.

¶ howe great a lord dothe he receyue/
howe wel beloued a gest dothe he bryng
in to his house / howe ioyous a compa-
nyon dothe he receyue / howe faythfull a
frende dothe he accepte / howe noble a
spouse dothe he embrace / that receyue
the/for thou arte onely to be beloued be-
fore all other and aboue all thynges / let
heuen and eerthe and all the ornaments
of them be still in thy presence / for what
so euer they haue worthy laude or pray-
se / they haue it of the larges of thy gys-
te / and yet they may nat be lyke to the ho-
noure

boke.

To. C. xlvij.

honor and glorie of thy name/ of whose
wysedome there is no nombre
nor measure.

That many comodities be gyuen
to them that deuoutly receyue
this holy sacrament. The
fourth chapi.



My soide god preuent me
thy seruante with the blef
syngs of thy swetnes/ that
he may deserue to go reue
rently & deuoutely to this
hyghe sacrament/ styre up
myne herte to a full beholdyng of the/
and deliuer me fro the great slouth
and ydelnesse that I haue ben in in ty
me passed / Visyte me in thy goodnesse
and gyue me grace to taste inwardely
in my soule / the swetnesse that is hyd
secretely in this blessed sacrament / as
in a moost plentuous fountayne.
Illumyne also myne eyen to se and be
holde so great a mystery / and strenghen
me that I may alway faithfully and
vndou

The fourth

vn doubtedly byleue it / for it is thy operacyon and nat the power of man / thy holy institution and nat mannes inuencion. And therfore to take and to vnderstande these thinges no man is sufficient of hym selfe / and they also ouerpasse the subtiltye of al aungels & heuently spirites / what may I than moste vnwoorthy synner / erth & althes serche and take of so hyghe a secrete lord in symplenes of hert / i a good stable sayth & by thy commaundement I come to the with meke hope & reuerence & byleue verily that thou arte here present in this sacrament god & man. Thou wylet therfore that I shal receyue the and knyt my selfe to the i perfite charitie / wherunto I aske thy mercy & desire that thou gyue me thy speccial grace that I may fro henceforth be fully molton & resolved i to the & stowe in thy loue / & neuer after to intermyt my selfe with any other comfozte. This moste hyghe & moste woorthy sacramēt is the lyfe of the soule & body / the medyccyne of al spiritual sicknesses wherby al vices be cured / passyons be refrayned / temptacions be overcome & diminished / the greater grace is sent / vertue is encreased / sayth is stablyshed / hope is strengthened / & charytie is kyndeled and spred abrode.

Thou

Thou hast giuen and yet ofte tynes gi-
 uest many great giftes by this sacramē t
 to thy beloued seruantes that deuoutly
 receyue the/for thou therby arte the strong
 ge bpholder of the soule / the repayer of
 all the infirmities of man / and the giuer
 of all inwarde consolation / of comforte
 i tribulacion/and fro the depnes of theyr
 owne dejection/thou rappest them agayn
 in to a stronge hope of thy preseruacion/
 and renewest them and lyghtest them in-
 wardly with a newe grace / soo that they
 that felte them selfe before receyvinge of
 that blessed sacrament heuy and without
 affection after whan they haue receyued
 it/haue founde them selfe chaunged in to
 great gossely seruoute/ and all this thou
 doste to thy electe people of thy greate
 goodnes that they may se & knowe open-
 ly by experience that they haue nothyng
 of them selfe/but that al grace and good-
 nes that they haue/they haue receyued of
 the/for of them selfe they be colde/dull / &
 vndeuous/and by the they be made ser-
 uent/quicke in spirite/ and deuoute folo-
 wers of thy wyl/ who maye go mekely to
 the fountayne of swetnes but that he shal
 bypuge awaye with hym great plentie of
 swetnes / or who maye staunde by a great
 fyre

The fourth
fyre/ but he shall fele great heate therof/
and thou lord arte the fountayne of all
sweetnesse/ & the fyre alwayes brennyng
and neuer saylyng/ and therefore though
I maye nat drawe of the fulnesse of that
fountayne/ ne drinke therof to the full.
I shall neuertheles put my mouth to the
hole of the heuenly pype/ that I may ta-
ke some lytell droppe therof to refreshe
my thurst/ so that I be nat al dried away
and though I be nat al heuenly & all bre-
nyng in charite/ as the seraphins & cheru-
bens be / neuertheles I shall endeuer me
to set my selfe to deuotion/ & to prepare
myne herte that I maye gete some lytell
sparcle of the brennyng of heuenly loue/
thzough the make receyving of this lyue-
ly sacrament/ & what so euer wanteth in
me/ I beseeche the my lord Iesu most ho-
ly & blessed/ that thou benignely and gra-
ciously supply it in me/ for thou hast vou-
chedsafe to call all to the/ sayeng. Come
ye to me all that laboure & be charged / &
I shall refreshe you. I laboure in the
swete of my body/ & am tourmented with
the sorowe of my herte/ and am charged
with synnes/ traueyled with tēptations/
entriked & oppressed with many yuel pas-
sions/ & there is none that maye helpe or
that

that maye deliuer me ne that may make
me safe/ but thou lorde god my onely sa-
uour/ to whom I comyt me & all myne/
that thou kepe me & lede me i to lyferuet
lastyng/ accepte me & take me in to thy
laude & glorie of thy name/ that haste or-
dayned to me thy body and bloode to my
mete and drinke/ and graunt me lorde I
beserche the/ that by the ofte receyvinge
of thy high mystery the fervour of deuoti-
on maye dayly increase in me.

Of the worthynesse of the sacrament
of the auler/ and of the state of
preesthode. **The. ii. cha.**

If thou haddest the puritie of all
angels/ and the holynes of saint
Johan Baptyst/ thou shuldest nat
for that be worthy to receyue ne touche
this holy sacrament/ for it is nat graun-
ted for the merites of man / that a man
shulde consecrate & touche the sacrament
of Christ/ & take to his mete the bryde of
angels. It is a gret mystery and a great
dignite of prestes to whom it is graunted
that is nat graunted to angels/ for prestes
onely that be duly ordayned i the church
haue

The fourth

haue power to syng masse & to cōsecrate
the body of Christ/ for a p̄est is the m̄-
nister of god/ vsyng the worde of cōsecra-
tion by the cōmandement & ordynasce of
god/ and god is there the p̄cipall doer &
the inuisyble worker / to whome is sub-
iecte all that he wyll eth & all obeyeth to
that he cōmandeth. Thou oughtest ther-
fore more to beleue almighty god in this
most excellent sacramēt than thynne own
wyt/ or any other visyble token or signe.
And therfore with d̄ede & reuerence it is
to go to this blessed werke. Take hede
therfore diligently & se what maner of my-
stery is gyuen vnto the by the touchyng
of the handes of the bysshop. Thou arte
nowe made a p̄est and arte cōsecrate to
syng masse/ take hede therfore that thou
faithfully & deuoutly offre thy sacrifice
to god in due tyme / & that thou kepe thy
selfe without rep̄ose/ thou hast nat ma-
de thy burden more lyght/ but thou arte
nowe bounde in a stayter bonde of dysci-
plyne & of moche more high p̄fection than
thou were before. A p̄est ought to be ad-
orned with all vertues/ & to geue other
exāple of good lyfe/ his cōuersation shul-
de nat be with the cōmen people in the cō-
men way of the worlde/ but with angels
in heuen

in heuen or with pfitte men in erthe / that
 be most best disposed to serue god. A prest
 also clothed i holp vestemētes supplieth
 the place of Christ that he shulde hūbly &
 mekely praye to our lord for hym selfe &
 for all the people / he hath before him and
 behynde hym the sygne of the crosse of
 Christ / that he shulde diligently remem-
 bre his passion / he bereth before hym the
 crosse that he may diligently behold and
 se the steppes of Christ & study feruently
 to folowe the / & behynde hym also he is
 signed with the crosse / that he shuld glad-
 ly & mekely suffre all aduersities for the
 loue of god / he bereth the crosse before hi
 that he shulde bewayle his owne synnes
 & he bereth it behynde hym that he maye
 through cōpassion betwepe the synnes of
 other / & knowe hym selfe to be sette as a
 meane betwene god & all the people / and
 nat to cesse of prayer & holp oblation tyl
 he may deserue of almighty god mercy &
 grace . whan a prest sayth masse / he ho-
 nozeth god / he maketh angels gladde / he
 edifyeth the churche / he helpeth the peo-
 ple that be on lyue / & gyneth rest to them
 that be deed / and maketh hym
 selfe parttaker of all
 good dedes.

The fourth

Of the inwarde remembraunce and ex-
ercise that a man ought to haue afore
the receyving of the body of Christ.

The. vii. chapitre.

Lorde when I thinke of thy wo-
rthynes & of my great fylthy-
nes I tremble strongly and am con-
founded in my selfe / for yf I receyue the
nat I shal the eternall lyfe / and yf I vn-
worthely receyue the / I renne in to thy
wrathe / what shall I than doo my lord
god / my helper / my protectoure / comfort-
er / and ryghte sure counsaylloure in all
my necessities. Teche me good lord the
righte waye / and purpose vnto me some
redy exercise couenable to the receyving
of this holy mysterie / for it is necessa-
ry vnto me and greatly profitable to know
we howe deuoutely and reuerently I ou-
ght to prepayre myne herte to receyue it /
or to consecrate so great and soo godly a
sacrifice as it is.

Of the discussyng of our owne
conscience / and of the purpose
of amendement.

The. vii. chapitre.

It beho-



Debeueth the aboue all
things with souerayne re
uerence and profounde me
kenes of herte / & with full
fayth and humble entente
to the honour of god to ce
lebrate / take / and receyue
this holy sacrament / example therfore di
ligently thy conscience by true contricion
& meke confession and make it cleane after
thy power / so that thou knowe nothing
that greueth or byteth thy conscience / or
that may let the to go freely vnto it / haue
displeasure of al thy synnes in generall
for thy dayly excesses and offences haue
sighinges & sorowynge more speciall / if
the tyme wyl suffice it / confesse vnto god
in secrete of thyne herte the myseries of
al thy passions / wepe & sorowe that thou
arte yet so carnal and worldely / so unmo
tyfyed fro thy passyons / so full of mo
tions of concupyscences / so vnware and so
puell ordred in thy outwarde wyttes / so
ofte intycked with vayne fantasyes / so
moche enelyned to outwarde thynges / so
neglygent to inwarde thynges / so redy to
laughynge and dissolucyon / so hard to
wepyng and compunction / so redy to ea
sy thynges / and to that that is lykynge
to the

The fourth

to the flesh: so slowe to penance & fear-
mour of spirite/ so curious to here newe
thynges & to se sayre thynges/ so lothe to
meke & abiecte thynges/ so couetous to ha-
ue moch/ so scarce to gyue/ so glad to hol-
de/ so vnadupled in spekyng/ so incorpued
to be still/ so yuell ordred in maners/ so i-
portune in debes/ so greedy vpon meate/ so
desse to the worde of god/ so quicke to rest
so slowe to labour/ so attentive to fables
so slepy to holy vigils/ so hasty to thende
so vnware to take hede of the way to the
ende/ so neglygent in the scrupce of god/
so dull & so vndeuous to go to masse/ so
brie in housellyng/ so soone fallen at lar-
ge to outwarde thynges/ so seldome ga-
thered togidre to inwarde thynges/ so sone
moued to angre/ so lightly styred to the
displeasure of other/ so redy to iuge/ so ry-
gourous to reprove/ so glad in prosperite/
so feble in aduersitie/ so ofte purposynge
many good thynges/ & so seldome bryn-
gynge the to effecte. And whan thou hast
thus cōfessed & beweped all these defaultes
and suche other lyke in the/ with great so-
rowe & displeasure of thyne owne frail-
nesse/ sette the than in a full purpose to a-
mende thy lyfe/ & to profite alway fro bet-
ter to better/ & than with a full resigninge
and

and a hote wyll offre thy self in to the ho-
nour of my name/in the surety of thy here
as sacrifice to me/that is to say/faithful-
ly comyttynge to me bothe thy body and
soule/so that thou mayst be worthy to of-
fer to me this high sacrifice / & to recey-
ue helthfully the sacramēt of my holy bo-
dy/ for there is no oblation more worthy
nor satisfaction gretter to put away syn
than a man to offre him selfe purely & ho-
ly to god/ with the offeryng of the body of
Christ in masse & in holy comunyon. If
a man do that in him is/ & be truly peni-
tent/ as oft as he cometh to me for grace
and forgyuenesse. I lyue sayth our lord
I wyll nat the dethe of a synner/ but ra-
ther that he be couerted & lyue/ & I shall
no more remēbre his synnes/ but all shal
be forgyuen and pardoned vnto hym.

Of the oblation of Christ in the crosse
and of a full forsakyng of our selfe.

The eight chapter.

Our lord Iesu saith to his seruā-
te/ thus. As I hangynge all ha-
ked with myne armes spred abro-
de vpon the crosse/ offered my selfe to god
the father for thy synnes/ so that nothyng
Amica. X remayn.

The fourth

remayned in me/ but that al went in sacri-
fyce to please my father & to appease his
wrathe anenst mankynde / so thou ough-
test to offre thy selfe frely to god as moch
as thou mayst in pure & holy oblaciō day-
ly i the masse wth al thy power & affection.
what require I more of the thā that thou
shuldest study holly to resignue thy self vn-
to me/ for what so euer thou gyuest beside
thy selfe I regarde it nat / for I loke nat
for thy giftes but for the/ for as it shulde
nat suffice to the to haue all thynges be-
sides me/ so it may nat please me what so
euer thou gyue but thou giue me thy self.

Offre thy selfe to me/ & gyue thy selfe all
for god/ and thy oblacyon shalbe accepta-
ble. No/ I offred my selfe holly to my fa-
ther for the/ and I gaue my body & blode
to thy mere/ that I shulde be al holly thy-
ne & thou myne / but if thou haue a truste
in thy selfe and doste nat frely offre the to
my wyl/ thy oblacion is nat plesant and
there shall be bytwene vs no perfite ony-
eng. Therfore a free offrynge of thy selfe
in to the handes of god must go before al
thy werkes/ if thou wyl opteyne grace &
the trewe lybertie. And for this it is that
so fewe be so inwardly plumpnate & free/
bycause they can nat holly forsake them
selfe

boke. Fo. L. liij.

selfe (for my wordes be trewe) but a man
renounce hym self he may nat be my disci-
ple/ & therfore if thou couepte to be my dis-
ciple/offre thy selfe fully to me wth al thyne
affection and loue. Amen.

That we ought to offre oure selfe & all
ours to god/and to pray for al people.

The. ix. chapitre.

Iorde al thinges be thyne that be
in heuen and erthe. I desyre to
offre my selfe to the in a free and
a perpetual oblacion/ so that I may per-
petually be with the. Worde in simplenes
of herte I offre me this daye to the/ to be
thy seruau^t alway in the seruyce and sa-
crifice of laude perpetuall/ accepte me wth
this oblacyon of thy precyous body/ w^{ch}
che I this day offre to the in the presence
of thy holy aungels that be here present
inuylyble/ that it maye be to my helthe
and to the helthe of all the people/ and
lorde I offre to the al my synnes & offences
that I haue comitted before the & thy ho-
ly aungels/ fro the day that I myght fy^rst
offende vnto this day that thou vouchsafe
thrygh thy great charitie to put away al

F. ij.

mg

The fourth

my synnes/ & to cleuse my cōscience of all
myne offences & restore to me agayne the
grace that I through syn haue lost/ and
that thou forgyue me all thynges past/ &
receyue me mercifully in to a blessed hyl-
syng of peace & of forgyuenes. what may
I do than but mekely confesse & bewaile
my synnes & cōtinually are mercy of the
forgyue me mercifull lorde now/ I besee-
che the for al my synnes displease me mo-
che / & I wyll neuer cōmpt them agayne
but sorowe for thē / eedy to do penaunce &
satisfaction after my power / forgyue me
lorde forgyue me my synnes for thy holy
name / saue my soule that thou haste re-
demed with thy precious blode. I cōmit
my selfe holly vnto thy mercy / I resigne
me in to thy hādes do with me after thy
goodnesse / & nat after my malice & wick-
chednesse. I offre also to the all my good
dedes / though they be very fewe & imper-
fite / that thou amende thē & sanctify thē
and make thē lykynge & acceptable to the
and alwaye make them better & better / &
that thou bring me / though I be a floure
and an vnprofitably pson to a blessed &
a laudable ende. I offre also to the al the
desires of deuout psons / the necessitie of
myne alicesters / frendes / brether / suster / &
of all

of all my louers/ & of all the that for thy
 loue haue doone good to me or to any o-
 ther/ & that haue desired and asked me to
 pray or to do sacrifice for the or for their
 frendes/ wheder they be on lyue or deed/
 that they may the rather fele the helpe of
 thy grace/ & the gifte of thy heuently cōso-
 lation/ thy protection fro all peryls/ and
 the deliuerance fro al payne/ & that they
 so beynge deliuered fro all yuels maye in
 spūtuall gladnesse yelde to the high lau-
 de and pray singes. I offre to the also my
 prayer & my peaslyble offeryng for all the
 that haue in any thyng hyndred me or
 made me heuy/ or that haue done me any
 hurte or grefe/ & for all the also whom I
 haue at any tyme made heuy / troubled/
 greued/ or sclaūdzd in worde or in dede/
 wyttyngly or ignozantly/ that thou for-
 gyue vs al togider our synnes & offences
 agaynst the/ & of eche of vs agayst other/
 and that thou lorde take fro oure herfes
 all suspition & indignation/ wrathe/ barr-
 aūce/ & what so euer maye let charitic/ or
 dimynish the fraternall loue that eche
 of vs shuld haue to other/ haue mercy lor-
 de haue mercy on all them that aske the
 mercy/ & gyue grace to the that haue ne-
 de/ & make vs to stande in suche case that

The fourth

We be worthy to haue thy grace/ and specially come to the lyfe euerlastyng. Amē.

¶ That the holy cōmunyon is nat lyghtly to be forborne. The. x. cha.



X behoueth the to renne ofte to the fountayne of grace and mercy/ & to the fountayne of al goodnes & purytye/ that thou mayst be blessed fro thy passyons & vyces/ & be made more strong agaynst al the temptacyons and deceytful craftes of the enemy. The sēde knowynge the greatest feute and hyghest remedy to be i receyuyng of this blessyd sacrament/ enforceth hym by all the wayes that he can/ to let & withdrowe al faithful & deuout people fro it as moch as he can/ & therfore some men whan they dyspose them self to it/ haue more greater temptacyons than they had before/ for as it is wyrtten i Job/ the wicked spirite cometh among the chyldre of god that he may by his olde malyce & wyckednes trouble the or make them ouer moche fercfull & perplexed/ so that he may dymynyshe theyr affection or take away theyr fayth/ & that he may

he may thereby make them eyther vtterly
to cesse fro beyng houlled oꝛ els that they
go to it with lytel deuocyon/ but it is nat
any thyng to care foꝛ al his craftes & fan
tasies howe vyle & vgly so euer they be/
but al his fantasies are to be throwen a
gayne at his owne hed/ & he so farre to be
dispised that foꝛ al his affaures & comodi
ons that he can make/ the holy comunyon
be nat omptted/ somtyme ouer moche eu
erousnes to haue deuocion/ oꝛ ouer great
doute of makynge confellon/ letteth mo
che this holy purpose / doo therfoze after
the counsaile of wylse men/ & put away al
doutfulnes and scrppulousnes / foꝛ they
let the grace of god and dystroy holly the
deuocyo of the mynde. Also it is nat good
that foꝛ any lytell trouble oꝛ grese that
thou leue this holy werke but go lightly
and be confelled/ & forgyue gladly al that
haue offended the. And if thou haue offen
ded any other mekely aske of the forgyue
nes / & god shal right mercyfully forgyue
the/ what profyteth it longe to tarpe fro
confellon / oꝛ to dysferre this holy com
munion. Pourge the fyrste and quicke
ly caste oute thy venym and haste the af
ter to take thy medicine / and thou shalt
feele more profyte thereby / than if thou
tariedest

The fourth

fariedest lēgre fro it/ if thou differre it to
Daye for this thyng or that/ to morowe
may happen to come a gretter/ & so thou
mayst be let long fro thy good purpose &
be made afterwarde moze vnayte vnto it
Therefore assone as thou canst discharge
thy self fro suche heynesse & dubiess of
mynde/ & fro all slouth/ for it nothyng p
fiteth long to be anguished/ longe to go
with trouble/ & to sequestre him selfe/ for
suche dayly obstacles fro the diuine my
series/ but it dothe great hurte & cōuen
ly bringeth in great slouth & lacke of de
uotion. But alas for sorow/ some slouth
full & dissolute yfons gladly seke causes
to tary fro cōfession/ & so differre the lō
ger this holy cōmunyon/ & that they do
to content that they shulde nat be bounde
to gyue thē selfe to a moze sure keppnge
of thē selfe in tyme to come/ than they ha
ue done befoze. But alas/ howe lytel cha
ritic & sleudze deuotyōn haue they that
so lightly leaue of so holy a thing/ & how
happy is he and howe acceptable to god
that so lyueth & that so kepeth his cōsci
ence in suche a cleynesse that he is euery
day redy & hath good affection to be hou
celled if it were laufull vnto hym/ & that
he myght do it without nose or occasyon
to o

to offende/ he that somtyme abstayneth
 of mekenesse/ or for any other laufull im
 pedymēt/ is to be playsted for his reuerē
 ce but if it be through slouthfulness/ he
 ought to quicken him self/ & to do that in
 hym is / & our lord shall strengthen his
 desyre for his good wyll / for to a good
 wyll our lord hath alway a speciall res
 pect/ & whan a man is laufully let yet he
 shal haue a good wyll & a meke entent to
 it/ & so he shal nat want the fruite of the
 sacramēt. And verily euery deuout man
 may euery day & euery houre go helthful
 ly & without prohibition vnto the spūall
 cōmunion of Christ/ that is to say to the
 remēbring of his passion / & neuertheles
 in certayne dayes & tymes he is bounde to
 receyue sacramētally the body of his re
 demer with a great reuerēce / & rather to
 pretēde therein the laude & honour of god
 than his owne cōsolation. For so ofte a
 man is houselled mystically & inuisibly/
 as he remēbreth deuoutely the mistery of
 the incarnation of Christ & his passion &
 is therby kyndled in to his loue/ he that
 doth nat prepare hym selfe for non other
 cause/ but bicause the feest is cōpyng or
 the custome cōpellerh hym therto/ he shal
 cōmenly be vnredy to it. Blessed is he
 there

The fourth

therfore that as ofte as he sayth masse or
is housled/ offreth hym selfe vnto our lord
be i holy sacrifice. Be nat i sayeng masse
ouer longe nor ouer shorte / but kepe the
good cōmon way as they do that thou ly
uest with/for thou oughtest nat to do that
shuld greue other or make them tedious/
but to kepe the cōmon way after the ordi
nauce of the holy fathers/ & rather to cō
ferme thy selfe to that that shal be profit-
table to other/ than to folowe thyne ow-
ne deuocyon or private affection.

That the body of Christ and holy scri-
pture are most necessary for the hel-
the of mannes soule. The. xi. cha.



Moste sweetest Iesu/ howe
great swetnes is it to a de-
uoute soule whan he is fed
wth the at thy heuenly feest/
where there is none other
mete brought forth to ete/
but thou his onely beloued / and that art
most desprable to hym aboue al the desi-
res of his herte/and verply it ought to be
swete and plesaunt to me / by an intwar-
de and meke affection to wepe before the
and with the blessed woman Mary mag-
daleyne

boke. 10. C. lviij.

dalepne to walsh the thy fete with the teares
of myne eyen. But wher is that deuotion/
where is that pleteous Medpynge out
of holy teres. Certaynly all my herte oug
ht to byenne and to wepe for ioye in the
sight of the and of thy holy aungels / for
I haue the verily present w me/though
thou be hyd vnder another lykenes / for
why / to beholde the in thy propre and by
uynne clerenes myne eyen myght nat bere
it / nor al the worlde might nat susteyne to
se the in the clerenes & gloze of thy maiest
ty. Therfore thou gretly sparest my wep
kenes in that thou hydest thy selfe vnder
this holy sacrament. I haue hym verily
& worshyp hym whom aungels worshyp
in heuen / but I onely in faythe and they
in open syght & in thynne owne lykenesse
without any couerture / but it behoueth
me to be contente in the lyghte of trewe
faythe / and therein to walke tyll the daye
of cuerlastyng clerenes shall appere / and
that the shadowe of fygyres shall goo a
waye. For why / whan that that is perfite
shall come all vse of sacramentes shall
celle / for they that be blessed in the he
uently gloze / haue no nede of this sacra
mentall medpynge / for they ioye without
ende in the presence of god / beholdinge
his

The fourth

his glorie face to face / & so transformed
fro clerenesse to clerenesse of the godhede
they taste the glorie of the son of god ma
de man / as he was in his godhed fro the
beginynge & shalbe everlastyng. whan I
remēbre all these marueylous cōfortes /
what solace so ever I haue in this world
though it be spūall solace / it is greuous
and tedious vnto me / for as long as I se
nat my lord openly in his glorie I set it
at nought all that I se & here i this worl
de. Forde thou arte my wytnesse that no
thyng may cōforte / ne no creature may
quiet me / but thou my lord god whom I
desyre to se & beholde eternally / but that
is nat possible for me to do as long as I
shalbe in this mortall lyfe / wherfore it be
houeth me to kepe my selfe in great paci
ence / & to submyt my selfe to the in every
thyng that I desyre / for thy holy sayntes
that nowe ioye with the / abode in good
faith & paciēce alwhiles they lyued here
the cōmyng of thy glorie. That they be
leued I beleue / that they hoped to haue
I hope to haue / & thið as they by thy gra
ce be cōe I trust to cōe / & tyll than I shal
walke in faith & take cōfort of the raples
of the sayd holy sayntes. I haue also holy
bookes for my solace as a spūal glasse to
loke

take vpon/ & aboue all these I haue for a
singuler remedy thy holy body/ I praye
wel that two thinges be moche necessary
vnto me in this worlde / without whiche
this miserable lyfe shulde be to me as in-
portable/ for as longe as I shal be in this
bodye/ I confesse my selfe to haue neede of
two thinges/ that is to saye/ of meate & ly-
ght. These two haste thou giuen vnto
me/ that is to saye/ thy holy body to the re-
freshynge of my body and soule / & thou
haste set thy worde as a lanternne before
my feete to shewe me the way that I shal
go/ without these two I maye nat wel ly-
ue/ for the worde of god is the light of my
soule/ and this sacrament is the brede of
my life. These two may also be called the
two tables set here & there in the spirita-
al treasure of holy churche/ the one is the
table of the holy aulter haunged this ho-
ly brede that is the precious body of Christ
the other is the table of the lawes of god
cōteynig the holy doctryne of the lawe of
god & instructyng man i the right sayth &
in the trewe bylese / ledyng hym into
the inwarde secrettes that be called sancta
sanctorum / where the inwarde secrettes
of scripture be hyd & conteyned. I praye
thanke you to the my lord Iesu the blyss-
gynnes

The fourth
gibtes of the eternall lyght/ for this ta-
ble of holy doctryn/ the which thou hast
ministred to vs by thy seruantes/ prophe-
tes/ & apostels & other doctours/ & than-
kynges also be to the the creatour & rede-
mer of mākynde/ that thou to shewe to al
the worlde the greatnesse of thy charitie
preparedest a great supper/ in the whiche
thou settest nat for the the lambe figured
in the olde lawe/ but thy holy body & blo-
de to be eten/ gladdying therby in that ho-
ly feest all faithfull people/ & gyuing the
to drinke of thy chalyce of helthe/ in the
whiche be cotayned all the delytes of pa-
radise/ where aungels eate with vs with
moche more plectuous sweetnesse.

O howe greet & howe honorable is the
offyce of pcestres/ to whom is gyuen po-
wer to cōsecrate with the holy wordes of
consecration/ the lord of all maiestye/ to
blesse hi with their lippes/ to holde hym
in their hādes/ to receyue hym in to their
mouthes/ and to mynistrer hym to other.

O howe clene shulde tho hādes be/ howe
pure a mouth/ howe holy a body/ & howe
undefouled shulde be the herte of a pcest
to whom so oft entreteth the auctour of al
clēnesse. Truly ther ought to procede
fro the mouth of a pcest/ that so ofte re-
ceyuet

repyeth the sacrament of Christes body/
 no worde but that is holy/honest/ & profit-
 table/his eyen shulde be ful simple & chaste
 that vse to beholde the body of Christe/&
 his handes shulde be full pure lyfte vp in
 to heuen/ whiche vse to touche the crea-
 ture of heuen & erthe/& therfore it is spe-
 cially sayd in the lawe to prestes/be ye ho-
 ly for I your lord god am holy. O god al-
 myghty thy grace be with vs & helpe vs
 that haue receyued the office of presthode/
 that we may serue the worthily & deuoti-
 ly in al puretie & in a good conscience. And
 though we may nat lyue in so great inno-
 cency as we ought to do/ yet giue vs gra-
 ce at the leste that we may wepe & sorowe
 the yuels that we haue done. So that t spi-
 ritual mekenes & i a ful purpose of a gods
 wyl we may serue the hereafter. Amen.

That he that shal be houseled oughte
 to prepayre hym selfe thereto be-
 fore with great diligence.

The. xij. chapitre.

I Am sayth our lord the louer of al
 puritie/ & the liberal gyuer of al ho-
 lynges. I seke a clene herte & there
 is my restinge place/ make redy for me a
 great

The fourth
great chambze strowed/that is thine hert
& I w^t my disciples shal kepe myne Ester
with the/if thou wylte that I shall come
to the & dwel with the clense the of al thy
olde fylth of synne/& clense also the habi-
tacle of thyne herte / & make it plesant &
sayre/exclude the worlde & all the clame-
rous noyse of synne / & syt solitary as a
sparowe in an house easpng/ and thynke
vpon all thy offences with great bytter-
nes of hert/for a true louer wyl prepayre
to his beloued frende the best & the sayrest
place that he can/for in that is knowe the
loue & affection of him that receynerh his
frende/but neuertheles I knowe that thou
mayst nat of thy selfe suffice to make this
prepayring fully as it ought to be in cue-
ry poynte/though he thou wente aboute it
an hole yere togider & hadde none other
thinge in thy mynde to thynke vpon/ but
of my mercy & grace onely thou arte suf-
ficed to go vnto my table/as if a poore man
were called to the dynner of a riche man / &
he had none other thyng to gyue hym a
gayne bu tonely to humble him selfe and
thanke hym for it/do therfore that in the
is with thy best dylgēce / & do it nat only
of custome nor of a necessitye (onely for
thou arte bounde to it) but with drede & re-
uerēce

nerlee & greet affectiō take the body of thy
belouyd lord god that so louyngly bou-
chethsaue to come vnto the. ¶ I am he
that hath called the / I haue comaūded
that this thigē shuld be done / I shal sup-
plye that wanteth in the. Come therfore
& receyue me / whā I gyue the the grace of
deuocyon yelde thākiges to me therfore /
not for that thou arte worthy to haue it /
but for that I haue shewed my mercy lo-
uyngly to the / & if thou haue not grace of
deuocyon through receyuyng of this sa-
crament / but that thou selest thy selfe mo-
re dyre & moze vndeuous than thou were
befoze / yet contynewe styll in thy prayer /
wayle / wepe / & cal for grace / & cease nat til
thou mayst receyue some litel drop of the
grace of deuocion. Thou hast nede of me
& nat I of the / ne thou comest nat to san-
ctifie me / but I come to sanctifie the / & to
make the better than thou were befoze.

Thou comest to be sanctified & to be onyed
to me & that thou mayste receyue a newe
grace & be kindled of newe to amendemēt /
do nat forget this grace but alwaye with
al thy diligence prepayze thyne hert / and
bring thy beloued vnto the / & cruely it be-
houeth the nat onely to prepayze thy selfe
vnto deuocion befoze thou shalte be hon-
oured.

Imita.

p

seled

The fourth

seled but that thou also kepe thy self ther
in diligently after the recepyunge of the
sacrament/ & there is no lesse keppunge re-
quisite after/ than a deuout preparacion
is nedeful before/ for a good keppunge af-
ter is the best preparaciō to receyue newe
grace hereafter/ & a man shalbe the more
vndisposed therto if he anone after he ha
th receyued the sacrament/ gyue hym self
to outwarde solace/ beware of moche spe-
kyng/ abyde in some secreete place & kepe
thy with thy lord god/ for thou hast him
that all the worlde may nat take fro the
I am he to whome thou muste gyue all/
so that fro hensforthe thou lyue nat i thy
selfe but onely in me.

¶ That a deuout soule shulde gretly de-
sire with all his hert to be onyed to cryst/
in this blessed sacrament. The xiiij. cha.



Who shal graunt vnto me lord
de that I may fynde the ones-
ly/ and that I maye open all
myne herte to the / & haue the
as myne hert desyret/ so that
no man may dysceyue me nor no creature
moue me nor drawe me backe/ but that
thou

boke.

Jo. C. lxiij

thou onely speke to me and I to the/as a
louer is wonte to speke to his beloued/a
a frende with his beloued frende / That
is it that I pray for/ that is it that I de-
syre/that I maye be holly onyed to the/
and that I maye withdraue myne herte
fro al thinges create & throughe the holy
cōmunion & ofte sayenge masse / to saue
& tast eternal thinges . Oh lord god whē
shal I be al onyed to the & holly be mola-
ten in to thy loue / so that I holly forget
my selfe/be thou in me & I in the & graunt
that we may abide alway togyder in one/
veryly thou arte my beloued electe & cho-
sen before al other in whom my soule co-
ueryeth to abide al dayes of my life. thou
arte the lord of peace in whom is the so-
uerayne peace & the true reste/ wout whō
is labour & sorowe & infinite miserie/be-
ryly thou art the hyd god & thy counsaile
is nat w wycked people / but with meke
men & symple in herte. O lord how swete
& howe benygne is thy holy spirite which
to the intente thou woldest shewe to thy
chosen people thy swetes/halt bouches-
saue to refreshe them w the most swete
brede that descendeth from heuen . Very-
ly there is none other nacion so gret that
hath theyr goddes so nyshe unto them/
2. lxiij. as thou

The fourth

as thou lord god arte to al thy faythfull
people to whome for theyr dayly solace
to reyse theyr hertes in to the loue of hea-
uently thynges / thou gvest thy selfe as
mete & drynke. O what people be there
that be so noble as the crysten people are
or what creature vnder heuen is so moch
beloued as the deuoute crysten soule is in
to whom god entreteth & fedeth her wth his
owne glorious fleshy & blode. O iestymable
grace / o meruaylous worthines / o loue wth
out measure / singularly shewed vnto mā /
but what shal I yelde agayne to god for
al this grace & this hygh charitie. There
is no thinge that is more acceptable vnto
hym / than that I hollye gyue hym
myne hert / and inwardely ioyne my selfe
vnto hym / & than shal all myne inwarde
partes ioy in hym / whan my soule is per-
fytely onped in to hym. Than shal he saye
to me / if thou wylte be with me I wyl be
with the / & I shal answere to him agayne
& say. Vouchsafe lord to abyde with me
& I wyl gladly abyde with the / for that
is al my desyre that my herte may be fast
knyt vnto the without departyng. Amen.

Of the breunnyng desyre that some
deuoute persones haue had to the
body of Christ. The xiiij. cha.

O howe

O howe great multitude of swer-
 nes is it lord that thou hast y^ed
 for them that drede the; but what
 is it than for them that loue the; verlye
 whan I remembre me of many deuoure
 persons that haue come to this holy sa-
 crament with so great feruoure of deuoti-
 on as they haue done. I am than many
 tymes astonysed & confounded in my selfe that
 I go vnto thy altare & to the table of thy
 holy comunyon so coldely & with so lytel
 feruour & that I abyde styl so drye & with
 out any affection of herte; & that I am nat
 holly kindled before the my lord god; nor
 so strongly drawen thereby in affection to
 the as many deuoute persons haue bene;
 the whiche for the great desyre that they
 haue had to this holy comunyon; & for a
 feleable loue of herte that they haue had
 thereto myght nat restryne them selfe fro
 weppynge; but wth the mouth of theyr herte
 & body togyder inwardly drewe to the lor-
 de the lyuely fountayne; bycause they coul-
 de nat otherwyle aswage ne tempre theyr
 hunger but that they toke thy holy body
 wth great ioy & spiritual greedines. Truly
 the great breynynge sayth of the is a pro-
 bable argumente of thy holy presence; &
 they also knowe verlye theyr lord; & bre-
 yng

The fourth

kyng of bzyde/ whole hertes so strongly
bzyenneth in them by the pzyessence of the
lorde Jhesu sacramentally than walkyng
with them / but verely suche affectyon &
deuocyon and so stronge seruour and lo-
ue be oft tyme ferre frome/ be thou ther-
fore moste swete and benygne lorde Jhesu
mercyfull and meke vnto me and graunte
me thy pooze seruaunt that I maye fele
somtyme some lytell parte of the herte
affectyon of thy loue in this holy cōmu-
nyon/ that my fayth maye the more reco-
uer & amende / & myne hope throughe thy
goodnes be the more perfyte/ and my cha-
ritie beyng ones perfytely kyndeled/ and
hauyng experience of the heuenly man /
do neuer fayle. Thy mercy lorde is stron-
ge ynoughe to graunte to me this grace
that I so moche desyre when it shal plea-
se the/ and moste benygne to vzyte me
with the spzyte of a bzyennynge seruour to
the/ & though I do nat bzyenne in so great
desyre/ as suche specyal deuoute persons
haue done / yet neuertheles throughe thy
grace I haue desyre to be inflamed with
that bzyennynge desyre/ prayeng and de-
syrng that I may be made parte taker
of al suche thy seruent louers/ & to be vs-
bzyed in to thes holy company. Amen.

What

That the grace of deuocyon is gotten
throughe mekenes and forsakynge of
our selfe. The. xv. chapitre

If behoueth the abydyngly to seke
the grace of deuocyon/ & withoute
ceasing to aske it/ patiently & fayth-
fully to abide it/ thankfully to receyue it/
meekely to kepe it/ And yowly to worke wth
it/ & holly to comyt to god the tyme & the
maner of his heuenly visytacion/ tyll his
pleasure shal be to come vnto the/ & prin-
cipally thou oughtest to meke the whan
thou felest but lytell inwarde deuocyon/
but thou shalte nat be ouer moche caste
downe therfore nor inordynatly be heuy/
for our lord gyueth many tymes i a shor-
te moment that he denyed longe tyme be-
fore/ he gyueth also somtyme in the ende/
that in the begynnynge of prayer he de-
ferred to graunt/ if grace shulde alwayes
be graunted & shulde anon be present af-
ter the wyl of hym that asketh it/ it shulde
nat be wel able to be borne by a weyke &
a feble persone/ & therfore in a good hope
& meke patience the grace of deuocyon is
to be abyden and taryed for/ & thou ough-
test to arrekte it to thy selfe and to thyne
owne synes whā grace is nat giuen the/
or that

The fourth

or that it is secretly taken fro the. Som-
tyme it is but a lytel thyng that letteth
grace or hydeth it (if it may be called ly-
tel & nat rather great that letteth & phibi-
teth so gret a thyng) but whed it be lytel
or great if thou amoue it & perfittly over-
come it/it shalbe graunted to the that thou
delyrest/ & forthwith as thou betakest thy
selfe wth al thy hert to god & sekest neyther
this thing nor that for thyne owne plea-
sure/ but holly puttest thy wyl to his wyl/
thou shalte fynde thy selfe onyed to hym
in great inwarde peace/ for nothyng shal
sauour so wel to the nor so moche please
the as that the wyl & pleasure of god be
fully done in the/ who so cuer therfore i a
pure symple hert lifte his intent bpwarde
to gode & boyde hym self fro al inordynate
loue or displeasure of any worldly thing/
shal be more apte to receyue grace & shal
be best worthy to haue the giste of deuo-
ciō/ for there our lord giueth his blessing
where he findeth the vessels empty & boy-
de/ & the more perfittely a mā can renouice
hym self & al worldly thinges & can be dis-
pyling of hym selfe the more dye to hym
self/ so moche the soner grace shal come &
shal the more plenteously entre in to hym
& the higher shal lift bp his hert i to god.

Than

For to be graunted for goddys sake
that we may be able to do his will

Thā his bert ſhal ſe & aboude & ſhall mer
uayle & be deſared i hym ſelf/for the hāde
of our lord is w hym/ & he hath holy put
hym in to his hāde for euer. No thus ſhal
a man be bleſſed that ſeketh god with all
his herte & taketh nat his ſoule in bayne.
Suche a mā in receyving this holy ſacra
mēt deſerueth the grace of onyeng i god/
for he loketh nat to his owne deuotiō & rō
ſolaciō/ but to the glory & honour of god.

That we ſhulde open al our neceſſities
to Chriſt and aſke his grace.

The. xvj. chapitre.

O moſt ſwete lord Jeſu whom I
deſire deuoutely to receyue/ thou
knoweſt the infirmitie & neceſſitie
that I am in/ in howe many ſynnes & by
ces I lye/ how ofte I am greued/ tēpted/
troubled & defouled/ I come to the for re
medy/ & I make my prayer to the for com
forte/ & I ſpeke to hym that knoweth all
thinges/ to whom al my ſecrete & inward
thoughts be manifeſt & open/ & the which
onely maiſt perfectly conſayle me & helpe
me/ thou knoweſt what I neede to haue &
how poore I am in vertue. No I ſtande be
fore the poore & naked aſhyng & deſpyrre
thy grace. Keſtrelle me therfore thy po
reſt

The fourth

rest seruante beggynge for spiritual fode/
kynde my herte with the fyre of thy loue
& yllumyne my blyndnes with the clere-
nes of thy ptesence / tourne all worldly
thynges in to bytternes to me / and al gre-
uous thynges and contraryous thynges
in to pacyence / and al loue and creat thin-
ges in to dispysynge and in to forgettyn-
ge of them / lyfte vp myne herte to the in
to heuen and suffre me nat to lyue bayn-
ly in this worlde . Thou lord fro hence-
forth shalte be swete to me for ever / for
thou arte onely my mete and drynke / my
loue / my ioye / my swetnes / & all my good-
nes / wolde god that thou woldest kynde
me / enflame me / and tourne me holly in
to the / that I may be made one spirite wth
the by grace of inwarde onyng / and mel-
tyng of brennyng loue in to the / suffre
me nat to departe fro the fastyng & drye /
but worke with me mercifully as thou
hast ofte tymes merueylously wrought
with thy beloued seruantes in tyme past /
what meruayle were it yf I were by the
al enflamed in to the & sayled in my selfe /
sythe thou arte the fyre alway brennyng
and neuer saylunge / the loue purgynge
the hertes / and lightnyng the vnderstan-
dyng of all thy creatures.

Of the

Of the brennyng loue & greet affection
that we shulde haue to receyue Christ.

The. cxij. chapitre.

With hygh deuorion & brennyng loue/
and with al seruour and affectyon of the
herte I desyre to receyue the lord/as ma-
ny sayntes and deuoute persones haue be-
syed the in theyr communiton/ and that
most specially pleased the in the holynes
of theyr lyfe & were in most brennyng de-
uotio to the. O my lord god my loue etes-
nall/all my goodnes & felicity wout end-
ge/I coueite to receyue the with as great
desire & as due reuerence as any holy man
euer dyd or myght do/ & though I be un-
worthy to haue suche felynge/i deuotio
as they had/ yet neuertheles I offere to the
the hole affectio of my hert as verily as it
I onely had at the brennyng & stamping de-
sires that they had/ & ouer that/all that I
make mynde may ymagyn & desire/I gy-
ue & offere to the w hygh reuerence & wor-
ship & inward seruour/ & I desire to refer-
ue nothing to my self/ but me & al myne I
offere to the i sacrifice frely & most liberal-
ly. And also my lord god my creatour & re-
demer/wi suche affection/reuerence/laude
& honoure/with suche thanks/dignities/
& loue/ & with such fayth/hope & purprie/
I desire

The fourthe

I desire to receyue the this daye/ as thy
most holy & glorious mother the virgyn
Mary despyed & receyued the / whan she
mekely & deuoutely answered the angell/
that shewed her the mystery of thy incar-
nation/ & sayd. Ecce ancilla dñi/ fiat mi-
hi scdm verbum tuum. That is to say. Lo
I am the hādmayde of god/ be it done to
me after thy worde/ & as thy blessed pre-
cursoure saynt Iohan the Baptyst/ most
excellent of all saintes/ was glad & ioyed
in great ioye in the holigost througħ thy
presence/ whā he was yet in his mothers
wombe/ & after whan he sawe the walksa-
ge among the people/ very mekely & with
deuout affection/ he sayd. The frende of
a spouse that standeth & heareth / ioyeth
with gret ioye for to here the voice of the
spouse/ & so coueyte I in great & holy de-
spyres to be inflamed/ & to present my selfe
to the with all myne hert/ & also I offere &
yeld to the all the laudys of deuout hertes
the brenyng affections/ excessyue thougħ-
tes/spūall illuminations/ & heuenly visy-
ons/ with all vertues & prayssinges done
or to be done by any creature in heuen or
in erth for me/ & for all thē that be com-
mitted to my prayer/ that thou mayst be wor-
shely lauded & glorifyed for euer / accepte
loꝝde

lorde god my mynde/ & the desyres of the
 manyfolde laudes & blessinges that by
 me are to the due of right/after the mult
 tude of thy greatnesse more than can be
 spoken/ & all these I yelde to the/ & desire
 to yelde to the every day & every momēt/
 and with all my desyre & affection/meke
 ly exhorte & pray al heuenly spirites and
 all faithfull people to yelde with me tha
 kynges & laudes to the. And I besech the
 that all people tribus & tonges / may ma
 gnify thy holy and thy most swete name/
 with great ioye & brennyng deuotion/ &
 that all they that reuerently & deuoutely
 minstre this most highe sacrament/or w
 full faith receyue it/maye thereby deserue
 to fynd before the thy grace & mercy/ and
 whan they haue optayned the deuotyōn
 that they desyred / & be spially onyed to
 the/and be thereby well comforted & mar
 uelously refreshed & be departed fro thi
 heuenly table/that they woll haue me po
 re synner in their remembraunce. Amen.

That a man Shall nat be a curious see
 cher of this holy sacrament / but a meke
 follower of Christ/ subduyng alwaye his
 reason to the saythe. The. xliij. cha.

Thou

The fourth

Thou must beware of a curious & un-
profitable serchyng of this most
profoude sacrament/ if thou wylte nat be
drowned in to the great deppeth of dout
fulnesse/ for he that is the sercher of gods
maiestie/ shalbe anon thruste out of
glorie/ god is of power to worke moche
more than man may vnderstande/ neuer-
theles a meke & an humble serchyng of the
trouth/ redy alway to be caught & to wal-
ke after the techynges of holy fathers/ is
sufferable/ blessed is that simplicitie that
length the way of hard questions & goth in
the playne & stedfast way of the comaunde-
mentes of god/ many haue lost their deu-
tion bicause they wolde serche higher thi-
nges than prayneth to the. Faith & a gode
lyfe is asked of the & nat the highnesse of
vnderstanding/ nor the depnes of the myste-
ries of god/ if thou maye nat vnderstande
nor take suche thynges as be within the/
howe mayst thou than cōprehende those
thynges that be aboue the/ submit thy self
therfore mekely to god & submit also thy
reason to faith/ & than the light of know-
lege & of true vnderstanding shalbe gyuen
vnto the/ as it shalbe most profitable & ne-
cessary for the/ some be greuously tēpted
of the faith & of the sacramēt/ but that is
nat to be reputed to the/ but rather to the

boke.

Jo. L. ixviii.

enemy/therfore care nat for hi nor dispute
nat w thy thoughtes/nor answer nat to
the doutes that thyn enemy shal lay vnto
the but bileue the wordes of god/& bileue
his saintes & ppheres/& than the wycked
enemy shal anone flee away fro the/& it is
oftymes moch pfitable that the seruants
of god shuld fele & susteyn such doutes
for their moze pfe/& comely shenemy tēp
teth nat vnfaithful people & synners whō
he hath sure possessiō of/but he tēpteth &
bereth i dyuers maners the faithful & de
uout psons. So therfore w a pure & vndou
ted faith/& with an hūble reuerēce pcede
to this sacramēt/& what so euer thou cāst
nat vnderstāde cōmpt it faithfully to god
For god wil nat deceiue the/but he shalbe
deceyued that trusteth ouermoch to hiself
God walketh w the simple psons/he ope
neth hym self & sheweth hym self to meke
psons/he giueth vnderstāding to thē that
be pore i spirite/he openeth the wyte to pu
re clene myndes/& hideth his grace fro eu
rions mē & proude mē. Mānes reason is fe
ble & weyke & anone may be deceyued/but
faith is stable & true & can nat be deceyued
therfore al reason & al natural workyng
must folowe faith without farther reaso
nyng/ for faith & loue in this most holy &
most excellent sacramēt / surmount and

The fourth

worke highe in secreete maner aboue all
season. The great & the eternall god and
the lord of infinite power doth great thi
ges in heuen & in erthe / and his workes
maye nat be serched / for if the workes of
god were suche that they might be light
lye vnderstande by mannes reason / they
were nat so marueylous and so inestyma
ble as they be. ¶ Finis.

¶ Thus endeth the folowynge of Christ /
newly corrected & amended. Printed at
London at Temple Barre by Thomas
Godfray. Cu priuilegio a rege indulto.

¶ A spūall glasse dayly to loke on.
¶ Rede distinctely / pray deuoutly / sighe
depely / suffre patiently / meke you lowly /
gyue no sentence hastily / speke but rathe
and that reetly / preuent your spech dis
cretely / do all your dedes in charity / tēp
tation resyst strongly / brycke his hed short
ly / wepe bitterly / haue cōpassion tenderly /
do good workes busely / loue yseuerantly /
loue hertely / loue faithfully / loue god al
onely / & all other for hym charitably / lo
ue in aduersitie / loue in prosperitie / thynke
be alwayne of loue / for loue is none other
but god hym self. Thus to loue bringeth
the loner to loue without ende. Amen.

Herafter foloweth an Epistle of
saynt Bernarde called the golden
epistle/ whiche he sent to a yong re/
ligious man whom he moche loued
And to the encrease of the deuotion
of them that can rede Englyshe and
bnderstande nat the latyn tonge / it
is translated out of latyn in to En/
glyshe/ in suche maner as herafter
ensueth. And it is in some bokes im/
printed in the later ende of the bo/
ke called in latyn Imitatio Christi
that is to say in Englishe the folo/
wyng of Christ.

Than after the sayd epistle folowe four
reuelations of saynt Birget/ wherof the
fiest treateth/ that nothyng pleasech god
so moche as that he be beloued about all
thyng. The secōde treateth of the lynes
actyue & contemplatyue. The thirde shew/
eth that ther shal be in tyme to come so
great deuotion in gentyls/ that christen
men spūally shal be in maner as their ser/
uautes. The fourth declareth what thin/
ges be necessary to hym that despyeth to
visyte the landes of the infydeles.



185;95.

An epistell of saynt Bernarde /
whiche he sent to a yong relygious
man whom he moche loued / that is
called the golden Epystell.



That the wyldernesse of
thy relygion maye wepe
swete and plesaunt vnto
the / and that thou shalte
nat be sonnde vnkynde
in the sight of hym that was most me-
kely crucysed for the. I counsaile the
that now thou hast taken it vpon the
thou cast it nat lightly away / lest hap-
pely an other more acceptable to god
than thou / take it & occupye thy place /
and that thou be cast out as a styngin-
ge careyne. Consyder therefore howe
moche thou arte bounde to the betay-
trewe lambe / that is Chryste / whiche
was ledde to be offred in sacrifice for
the vpon the anter of the crosse / and
suffred many represses & moste harde
scourgynges of them / of whom he had
Reue. A. ii. suche

suche compassion that he wepte tender
eye vpon them. Therfore that thou
mayst attayne to lyke thynges / cal vñ
to thy lord Iesu with deuoute prayer /
beseechyng hym that thou mayste as a
trewe membre be onyed through good
vertuous workes / to the very trewe
heed / that is Christe. But thou mayst
nat come to that poynte withoute his
grace do helpe the / as wel before as af
ter. for without grace al thy workyn
ge shalbe vnprofytable & vayne / lyke
as he watcheth in vayne that beleueth
to kepe a cytie without oure lord.

Therfore if thou wylt fynde his gra
ce and be trewly solitarie / two thynges
be necessary to the. The fyrst is / that
thou so withdraue thy selfe fro al tra
sitory thynges / that thou care no more
for them than if there were none such /
and that thou sette thy selfe at so vyle
a prync in thynne owne syght / that thou
accompte thy selfe as nought / beleuig
al men to be better than thou arte / and
more

more to please god. Also what soever
 thou here or se of telygious persones /
 thinke that they do it to a good intent /
 though it seme nat so / for mannes sus-
 ptyon is ofte disceyued / and therfore
 tuge y nothyng in certayne / speke ne-
 uer any thyng that may soude to thy
 own preysse / but labour rather to kepe
 thy Vertue secrete than thy Vices. In
 no wise speke no puel of no man / how
 trewe and manifest so euer it be / and
 more gladly gyue heryng whā a man
 is praysed than whā he is dysprayed
 Also whā thou spekest / let thy words
 be trewe / sobre / apte / weighty / and of
 god. If a secular man speke with the
 and aske of the many questyons / as
 soone as thou canst breake of the tale /
 and set the to those thynges that be of
 god. What worldly thyng so euer be
 happen to the or to any other / howe be-
 re beloued so euer he be vnto the / care
 nat for it / if it be prosperous and sy-
 gnyng ioye nat in it / and if it be mys-
 A. iii. syng

Syng so we nat for it / but thynke all
as nought / and laude and prayse al-
mighty god. Seke solytarynesse as mo-
che as thou can / so that thou mayst dy-
ligently take hede of thyne owne goste-
ly helth. Flye talkyng & vayne iange-
lyng as moche as thou mayst / for it is
more sure way to kepe scilence than to
speke. After complyn speke nat tyll
masse be done on the day of solowng /
but it be for a great cause. Whan thou
seest any thyng that displeaseth the / co-
nsyder wheder there be nat lyke thyng
in y that displeaseth other / & if ther be
cutte it lightly away. And if thou se or
here any thyng that pleaseth the / con-
sider wheder it be in the / & if it be hol-
de it waresly / and if it be nat take it to
the / and so it shalbe to the as a glasse
to loke vpon. Strudge at nothyng to-
warde no man / but whan thou bele-
uest it maye profyte his soule helthe /
howe greuous so euer it be to the / ne-
uer afferme nor deny any thyng hedy-
ly /

ly/ But let thy denynges and affirmin
 ges be alway tempred with discretion.
 Absteyne thy selfe alway fro al mocki
 ges and fro al dissolute laughynge!
 In all thy sayenges behaue the so that
 thou haue a certayntie of al thy deedes
 and wordes that they be trewe/ & those
 that be doutful/ let them go as thinges
 that be yuel. The seconde that is neces
 sary to the is/ that thou shalte so fully
 offre thy selfe to god / that thou shalte
 say nothyng nor do nothyng/ But that
 thou beleuest verily wylle please hym/
 and take hede of thy seruice with great
 deuotion/ so that that thou sayest with
 thy mouth be also in thy herte. Haue
 these thre thinges alwayes in thy myn
 de/ what thou hast ben/ what thou art
 and what thou shalte be. What thou
 hast ben/ styngyng corruption. What
 thou arte/ a vessel ful of donge. What
 thou shalte be/ meate for wormes. Als
 so thynke on the paynes of them that
 be in helle/ and that they shal neuer be
 ended.

ended. And that for a lytel delectation
in this worlde they suffre tho paynes.
And lykwise thynke on the glorie of
the Kyngdome of heuen the which shal
neuer haue ende/ and that lightly and
in shorte tyme it may be wonne. And
than remembre howe great sorowe and
waypynge shalbe to them that haue so
fte so great a glorie for so lytel a thing
Also whan thou haste any thyng that
displeaseth the or greueth the / thynke
that if thou shalt cōe to hel thou shalte
haue alway that displeasure and al o
ther also that thou most dredest/ whan
any principal feest cometh/ thynke on
that saynt that than is worshipped in
the churche of god / what thynges he
suffred for Ihusse for they were but
shorte/ and what he wanne therby for
they be euerlastyng. Think also that
as wel the turmentes of good men as
the iopes of yuel men in this worlde be
passe and gone/ and that neuerthelesse
good men by their tourmentes haue re
ceyued

cepted eternal glorie / and yuel men by
 their short worldly ioye eternal payn /
 and thoughe thou be neuer so slouth-
 ful / yet take this lytel writyng and re-
 membre and ymagen al these thynges
 dysgently that I haue said / and at the
 leest bethinke the on the tyme that thou
 thus lesest / and that they that be in hel
 wolde gyue al the worlde for it. Whan
 thou hast any tribulations / thinke that
 they that be in heuen wante them / and
 that they that be i hel haue many mo.
 Every day at the leest whan thou go-
 est to bedde / expayne dysgently what
 thou hast thought y day before / what
 thou hast done / & what thou hast sayd
 and howe thou hast spent the precious
 tyme that was gyuen the to wyne ther-
 in the kyngdom of heuen. And if thou
 hast past it wel / thanke god and laude
 hym for it / & if thou hast spent it yuel
 and negligently be sorie for it / & deferre
 nat the nexte day to be confessed / than
 I put this in the ende / to the intent that
 thou

thou shalt diligently ymagin as it were
two cyties before the/ one ful of al tur
mentes as hel is/ the other ful of al cō
solation as is the kyngdom of heuen/
¶ that it behoueth the of necessitie to e
tre and come in to the one of them/ be
holde than what might drawe the aga
ynst thy wyl to the yuel cytie / & what
might let the fro the good cytie/ and I
trowe that thou shalt synde nothyng
that might do it (if thou woldest with
al thyne herte turne the to god/ & put
tyng away al neglygence/ woldest me
sely cal to hym for grace & mercy) the
whiche he that is most blessed aboue al
vouchsafe to graunt vnto vs. Amen.

That nothyng pleaseth god so mo
re as that he be beloued aboue all
thyng/ as our lady sheweth to saint
Birget by example of a pagan wo
man/ whiche obtayned great grace
for the gret loue she had to her crea
tour/ as it appereth in the. vi. booke
of

of saynt Birgettes reuelations the
l. chapitre.

The mother of god our lady
saynt Mary speketh to the
spouse of her son saynt Bir
get/ sayeng thus. Nothyng so moche
pleaseth god/ as that a man loue hym
aboue al thyng/ as I shal shewe to the
by a symilytude of a pagan woman/
whiche knowyng nothyng of y sayth
thought to her self thus. I knowe said
she/ of what mater I am cde in to this
worlde/ and of what thynges I came
in to my mothers wombe. And I be
leue that it had ben impossyble that I
shulde haue had my body so knyt togy
der as it is/ and my reason and vnder
standyng/ but they had be gyuen vnto
me/ and therefore I knowe wel there is
some creatour and maker of me that
hath made me a resonable creature/
not deformed me lyke to wommes or f
peres. wherfore me thinseth that tho
ugh

ugh I had many husbundes & al they
called me/ I wolde rather come at oue
callpng of my creatour than at the cal
lyng of them al. I haue also many so
nes and many daughters/ and neuer
thelesse if I sawe them haue meate in
their hādes and I knewe my creatour
to want meate/ I wolde take y meate
fro my children and wolde gladly gy
ue it to my creatour/ I haue also ma
ny possessyons whiche I order after
myne owne wyl/ and neuertheles if I
knewe the wyl of my creatour/ I wol
de gladly leaue myne owne wyl & dis
pose them to his honour. But my dou
ghter/ se what god dpyd w^t this pagan
woman. He sente vnto her one of his
electe seruantes that instructed her in
the saythe/ & god hym selfe vspyed her
herte/ as thou mayst wel knowe & vnder
stande herafter by the answer of
the woman. For whan that man she
wed vnto her that there was one god
without begynnyng and without en
dyng!

7
dynges/ that is the creatour & maker of
al thynges/ she answered and said. It
is wel to be beleued that he. ꝑ̄ hath crea-
ted me & al thynges/ that he hath no crea-
tour aboue him/ and it is lyke that his
life is euerlasting that might gyue me
lyfe. And whan the woman herde far-
ther that the same creatour toke man-
hode of a virgyn/ and that he preached
in this worlde and taught ꝑ̄ people in
his owne person/ she answered. It is
to beleue god in euery thing/ and than
she sayd further. I pray the she we me
what be the wordes that my creatoure
dyde speke and comaunde/ for I woll
holly leaue myne owne wyl and fully
obey to hym/ and to euery worde that
he hath spoken. Than whan he declar-
ed vnto her of ꝑ̄ passion of our lord
of his crosse/ his deth/ and of his resur-
rection/ The woman with gret weping
answered & sayd. Blessed be my crea-
tour ꝑ̄ so paciētly sheweth his charitie
in the worlde/ ꝑ̄ he had to be in heuen.
And

And therefore if I loued him firſte by
cauſe he created me/ I am nowe more
bounden to loue him/ bycauſe he hath
ſhewed me the ſtreight way to heuen/ &
hath redeemed me with his precious bloo-
de/ and I am bounde therefore to ſerue
him with al my ſtrength and al y par-
tes of my body/ and I am bounden al
ſo to remoue al my deſyre fro me that
I had firſt to my poſſeſſions & to my
children and kynſmen/ and onely to de-
ſire to ſe my creatour in his glorie that
neuer ſhal haue ende. Then ſayd our
blessed lady to ſaynt Birget. Lo daug-
hter. Howe great rewarde that wo-
man had for her gret loue. So is day-
ly gyuen great rewarde to euery man
after the loue that he hath to god whi-
ſe he lyueth in this worlde.

Coure ſorde Jeſu Chriſte gyueth to
his ſpouſe ſaynt Birget a notable
doctryne of the lynes Actyue & con-
teplatyue/ whiche be notably ſigny-
fied

8
fied by Martha and Mary magdaleyn / that is to say how a man shal
begyn a prosyte in the lyfe spūal &
in grace and vertue / that he may fi
nally ascende to the highe degree of
the loue of god & of his neighbour
whiche doctryne appereth in v. Bi.
Booke of the reuelatpons of saynt
Byrget / the. lxxv. chapitre.

The sonne of god spebeth to
his spouse saynt Birgette /
sayeng thus. There be two
lyues whiche be lykened to
Martha and Mary Magdaleyne / and
who so euer wol folowe the two lyues
must first make pure confession of al
his synnes / takynge very cōtrition for
them / haupnge sul wyl neuer after to
offende. And the first lyfe as I do wyt
nesse my selfe in my gospel / Mary ma
gdaleyn dyd chuse which ledeth a man
to contēplation / that is to say to the be
holdyng of heuently thynges / and that
is the

is the best parte and is the very way of
the lyfe euerlastyng. Therefore every
man that coueyteth to folowe the lyfe
of Mary/ that is to say the lyfe cōtem-
platyue/ It suffiseth to him to haue on-
ly the necessaries for the body/ that is
to say clothynge without vanytie/ mete
and drinke in scarcitie and nat in sup-
fluytie. Chastitie without any yuel de-
lectation/ fastyng & abstynerce after
the ordynaunce of the church/ and he
that fasteth muste take hede that he be
nat ouermoch enfebled & made weyke
by his vnreasonable fastyng/ lest thro-
ughe that weykenesse he be enforced to
lese his prayers and his counsaile gy-
uynge/ or other good ded; wherwith he
myght bothe profyte him selfe and his
neighbour also. And he must also dili-
gently take hede that he be nat throughe
his fastyng the more slowe to iustyce
nor more slacker to the workes of mer-
cy/ for why/ to punyssh the rebels and to
bringe in fydeles vnder the poke of the
saith!

9
sayth is requysyte great strengthe as
wel of body as of soule. Therefore eue
ry sybe person that wolde rather to the
honour of god fast than ete / shal haue
lyke rewarde for his good wyl / as he
that fasteth of charytye. And in lyke
wyse he that for obedience eteth / desyr
ynge rather to faste than to ete / shal
haue lyke rewarde as he that fasteth.

Seconde the contemplatyue man shal
nat ioye of the honoure of the worlde
nor of the prosperitie therof / ne sorowe
for his aduersitie / but he shal ioy spere
ally in this / that wycked men be beco
me deuoute men / that louers of the
worlde be become louers of god / & that
good men prosyte in goodnesse / and be
throughe good labour and diligence
in the seruyce of god made dayly more
deuout than other. Of this also the co
templatyue man shal sorowe / that syn
ners be made dayly worse and worse /
that almyghty god is nat beloued of
his creatures as he ought to be / & that

Reue.

B.

the coma

the cōmaundementes of god be dyspyr
sed and set at nought. Thirdly the cō
templatyue man maye nat be ydel/ ne
no more maye he that vseth the actyue
lyfe/ but anon whan he hath taken his
necessary slepe/ he shal ryse and thāke
almighty god with al his hert/ for that
he hath create and made al thynges/ &
that of his charitie by takyng our na
ture he hath reformed & renewed man
kynde/ shewyng by his passion & dethe
the loue that he hath to manne/ whis
che is so great that non can be gretter.
Also the contēplatyue man shal thāke
almighty god for al thē that be saued/
and for al them that be in purgatorie/
and for them that yet be lyueng in the
worlde/ prayeng mekely for them vnto
our lord that he suffre them nat to
be tempted aboue their power. The cō
templatyue man also must be discrete
in his prayers/ and be wel ordied i his
laudes and prayspynges of god / for if
he haue sufficient to lyue with without
labour

labour or busynesse he must make the
 longer prayers. And if he be wery and
 temptation rise in his prayers / he may
 labour with his handes some honest &
 profitable worke / either for him selfe if
 he haue nede or for other. And if he be
 in maner yresome with bothe / that is
 to saye with prayer & laboure / than he
 may haue s^oe other honest occupation
 or here s^oe good holtsome wordes or p^o
 fitable counsayls in al sobernesse / all
 scurrilyp^{ty}e and vnclene wordes sette a
 parte tyl the body & soule be made mo^o
 re apte / and more able to the seruyce
 of god. And if the cōtemplat^{yue} man
 haue nat sufficient to lyue withal but
 through his labour / thā may he make
 the shorter prayers for his necessary la
 boure / & that labour shalbe the perfec
 tion and encreasynge of his prayer / &
 if he can nat labour nor may nat than
 let hym nat be a shamed ne thynke it
 nat greuous to begge but rather that
 he be iopous for it / for thā he foloweth

B. ii.

me

me the sonne of god that made my self
poore to make man ryche/ and if the cō
templatpue man be vnder obedyence/
than he must lyue after the obedyence
of his prelate/ and his rewarde shal be
double/ more than if he were at lyber-
tye. Fourthly the contemplatpue man
maye nat be couetous/ no more maye
the actpue man/ nor he may nat be pro-
digal/ for as the actpue man distribu-
teth temporal goodes for god/ so the cō
templatpue man must dystribute his
spiritual goodes. Moreouer if the con-
templatpue man wyl haue almyghty
god inwardly in his herte let hym be-
ware to say thus as many do. It suffi-
sith to me if I can saue myne owne
soule/ for if I can do so/ what haue I
to do with the dedes of other men/ or yf
I be good my selfe / what is it to me
howe other lyue. O my daughter/ they
that say or thynke so if they sawe their
frende dysshonested and troubled/ they
wolde renne with all theyr power to y-
dethel

11
deth / that they: frende myght be despy
ueryd out of his trouble / so shall y^e cō
templatue man do / he must sorowe y^e
almyghty god is offēded that his bro
ther whiche is his neybour hath occa
sion to offende. And if any falle in to
syn / y^e contēplatue mā shal endeuour
him al that he can to helpe him out of
his synne with al discretion. And if he
haue trouble or persecution for it / lette
him leaue that place and seeke another
place that is more quiete. For I my sel
fe that am very god / sayd to my disci
ples thus. If they persecute you i one
cylie fflye ye in to another: and so dyde
Paule / the whiche bycause he shulde be
more necessary another tyme / was let
go by a walle in a basket. Therefore y^e
the contēplatue man may be lyberal
and pitious / there be fyue thynges ne
cessary to him. The first is a house in
the whiche his ghestes may slepe. The
secōde is clothyng to clothe the naked.
The thirde is meate to fede the hūgry.

B.iii.

The

The fourth is fyre to warm them that
be colde. The fyfth is medicyns for the
that be sicke/ that is to say good cōfor-
table wordes with the charitie of god.

The house of the cōtemplatyue man
is his herte/ wherof the puel ghestes be
al tho thynges that trouble his herte/
that is to say/ Wrath/ heuynesse/ coue-
tyse/pride/and many other lyke. Ther-
fore al tho vices whan they come/ they
shal in maner lye as ghestes that be a
slepe/ and as they that be at rest. For
as an hoste receyueth puel ghestes and
good with patience/ so the contempla-
tyue man muste suffre al thynges for
god througħ vertue of paciēce/ and in
no wyse to cōsent to vices/ nat to them
that seme leest ue to delyte in them/ but
as moche as he may be lytel and lytel
througħ the helpe of grace/ to remoue
them clerely out of the herte. And if he
can nat clerely remoue them/ he muste
suffre them patiently ageynst his wyll
as enemyes/ and neuer to assent to the
Eno:

Knowyng certaynly that they shal pro-
 fyte him to the greater rewarde in he-
 uen and nat to dāpnation. Seconde y
 contēplatyue man muste haue clothes
 to clothe his ghestes / that is to say me-
 benesse bothe in warde and outwarde /
 and compassion of mynde for the affli-
 ction of his neyghbour. And if the cō-
 templatyue man be dyspyed of y worl-
 de / let him thynke howe I the god als
 mighty beyng contempned and dyspy-
 sed suffred patiently / and whan I was
 iurged I helde my peace / and whan I
 was scourged and crowned with thors-
 nes I murmured nat. The contēplas-
 tyue man also muste take hede that he
 shewe nat to them that reprove him or
 rebuke him any signes of angre or im-
 pacience / but that he blesse them that p-
 secute him / that they y se it may blesse
 god whō the contēplatiue mā dothe so
 lowe / & almighty god shal gyue bles-
 synges for tho maledictions. The con-
 templatyue man must be ware also y
 he

he do not speke puel of them nor rebu-
ke them that do greue him / for it is dāp-
nable to bacbyte other and wylfully
to here them that do bacbyte or thrugh
impacence to reprove or rebuke his
neyghboure. Than that the contēplā-
tyue man may haue perspytely the gyft
of mekenes and pacence / he must stu-
dye to admonysshē & warne them that
do bacbyte other / of the great peryll y
they stande in / and that he exhort them
in al charyte with wordes and with ex-
amples to psite mekenes. Also the clo-
thyng of the contēplatyue man must
be compassyon / for ys he se his neygh-
boure do any synne he must haue com-
passyon of hym / prayeng to almyghty
god to haue mercy vpon hym. And ys
he se hym suffre any wronge or hurte
or reprove / he must be sorow for hym &
helpe hym with his prayers / and with
his ayde and delygence / and that ys ne-
de be before the great men of the world
for the trewe perspyte cōtrycyon seeketh
nat

nat that is his / but that is his neygh-
 bours . And if the cōtemplatyue man
 be suche one that he is nat herde with
 princes / and that it prosyfet nat that
 he go oute of his celle . Than he shall
 praye hertely for them that be in trou-
 ble / and almighty god that is y behol-
 der of mannes herte / for the charitie of
 him that prayeth / shal turne the hertes
 of the people to the peace & quyetnesse
 of him y is in trouble / so that he shal ei-
 ther bedespured out of his trouble / or
 he shal haue patience sent him of god
 to suffre it / and so his rewarde shal be
 doubled . Therfore suche clothyng / y
 is to say mekenesse & cōpassion muste
 be in the hert of the cōtemplatyue man
 for nothyng so mightely draweth god
 in to the herte as mekenesse and cōpas-
 sion of the neighbour dothe . Thirdly
 the cōtemplatyue man must haue mete
 and drinke for his ghestes / for sōtyme
 yuel ghestes do lodge in the hert of the
 cōtemplatyue mā / that is to say whan
 the

the hert is drawen fro beholdyng of it
selfe and coueyteth thynges delectable/
to se worldly thynges / to haue posses-
sion of temporal goodes . And whan
the eares desyre to here his own honou-
re / the flesshe desyret to delyte in car-
nal thynges / the spirite seyth excuse of
his frailnesse / and that synne is but
lyght / and whan there cometh a payn-
fulnesse and a hardnesse to do good de-
des / and a forgetfulnesse of thynges to
come . And whan he thinketh his good
dedes great and forgetteth his yuel de-
des . Agaynst al suche ghestes it is ne-
cessary for the contemplatyue man to
haue good counsayle / and nat to dys-
semble as though he were a slepe / but
that he armed strongly with trewe say-
the / answer to suche ghestes sayeng
thus . I wol haue nothyng of tēporal
goodes / but barely for the sustaynyng
of my bodily synde / and I wol nat
spende no hour nor tyme but to the ho-
nour of god / nor I wol nat take hede
what

What is fayre or soule i the worlde / ne
 what is plesaunt or dyspleasaunt to the
 flesshe / or sauoury or nat sauoury to y
 mouth / But to the pleasure of god and
 helth of my soule / for I wolde nat sy
 ue one hour but to the honour of god.

Suche a wyl is meate and drinke for
 the ghestes that cōe / and that answere
 extincteth and putteth away al inordy
 nate delytes and pleasures of y worlde
 and of the flesshe. fourthly the contē
 platyue man must haue fyre to warm
 his ghestes & to gyue them lyght / this
 fyre is the hete of the holygost / it is im
 possyble any man to leaue his owne
 wyl or to forsake y carnal loue of his
 frendes or the loue of riches / but thro
 ugh the instynte & hete of the holygost.
 Also the contemplatyue man / howe ho
 ly and pfitte so euer he be / maye nat of
 him selfe begyn nor contynue in good
 lyfe without helpe of grace in the holy
 gost. Therefore that the contēplatyue
 man may set a lyght before his ghest
 first

First lette him thynke thus: Almighty
god hath created me/that I shulde ho-
nour him aboue al thynges. And i ho-
uourynge him/that I shulde loue him
and drede him/ and he was borne of a
Virgyn to teache me the way to heuen/
and that I shulde folowe that way in
al mekenesse. And with his dethe he o-
pened the pates of heuen/ that I shuld
with great desyre haste me thider. Also
the contēplatyue man must examyne
diligētly al his dedes/ al his thoughtz/
and al his affections/ þis is to say howe
he hath offended god/ and howe paciēt-
ly god suffreth man / and howe many
wayes he calleth man vnto him/ suche
thoughtes and suche ghestes of the cō-
templatyue man / be in maner but as
they were a slepe/ but they be illumy-
nate with the fyre of the holygost/ the
whiche fyre than cometh in to þe herte
whan the contēplatyue man thynketh
howe resonable it is to serue god/ and
whan he thinketh that he had leuer suf-
fre al

fre al payne/ than wittingly to proue
 god to wrath/ by whose goodnesse his
 soule is create and made/ and is also
 redemed with his precious blode. Thā
 also the herte hath hete of this heuenly
 fyre that is the holygost/ whan þe soule
 lethynketh and discerneth to what in-
 tente euery ghest/ that is to saie/ euery
 thought cometh. And wheder it moue
 the mynde to coueyte ioye perpetuel or
 transitory/ and that he leaue no thouzt
 vndiscussed ne vncorrected with drede
 of god. Therefore that this fyre may be
 gotten and whā it is gotten that it may
 be safely kepte. The contemplatyue
 man must ley to due stickes/ that is to
 say he must dilygently take hede of the
 motions of the flesshe/ that it rebel nat
 agaynst the spirite. And he muste put
 to al his dilygence that the workes of
 pytie and good prayers may be deuou-
 tely encreased/ wherwith the holygost
 may haue despte/ but he must specially
 knowe and consyder that where a fyre
 is made

is made in a close vessel that hath no a
boydaunce/ anone the fyre gothe out &
the vessel wepeth colde. So it is with
the contēplatyue man/ if he wolde nat
lyue to nothyng els but that he myght
do honour to god/ it is expedyent that
his mouthe be opened/ & that hys flame
of his charitie go forth. Than is the
mouthe opened whan by his spekyng
whiche procedeth of feruent charitie/
he getteth spirituel children to god/ but
the contēplatyue man must take good
hede that he open his mouth to preche/
wher good men shalbe made more fer
uent/ and wher yuel men maye be a
mended/ where right wysenesse may be
encreased/ and yuel customes may be
put away: for the apostle Paule som
tyme wolde haue spoken but the holy
gost dyd prohibite him/ and so sōtyme
he helde his peace/ and whan tyme con
uenient came he speke/ and somtyme
he vsed softe wordes/ & another tyme
more sharper wordes/ and alwaye he
ordred

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ordred his wordes to the honoure & glo-
rie of god/ and to the confortyng and
strengthenyng of the faith. And if the
contemplatyue man maye nat preche/
But he hath good wyl and connyng to
preche & lacketh good herers/ he muste
do as the fope dothe/ the whiche goth a-
bout many mountayns and ferceth
with his fete in many places/ & where
he fyndeth the softest place & most apt
for him/ ther he maketh a denne to rest
him in. So the contemplatyue man
must assay with wordes/ with exam-
ples/ and with good prayers/ & hertes
of many people/ and where he fyndeth
the hertes most apte to here the wordes
of god/ there he must tary in counsay-
syng and ienducyng the people to god
al that he can. The contēplatyue man
also must labour al y he can that con-
uenyēt auoydance may be had for his
flame/ for the gretter that the flame is
the mo be illumyned & made hote ther-
by. Than hath the flame cōuenient a
uoydaunce/

uobdaunce/ whan the contemplatyue
man neither dredeth rebukes ne couer-
teth nat his owne prayse/ whan he ney-
ther dredeth aduersities ne desiteth hym
nat in prosperities/ and than it is more
pleasure to god that he do his good de-
des openly than priuely/ that they that
se them may gloupe god. And it is to
vnderstande/ that the contemplatyue
man must put forth two flames/ one
secretely another openly/ that is to say
he must haue a double mekenesse. The
first must be withinforth in the herte/
the secōde must be withoutforth to the
worlde. The first is that the contēplā-
tyue man thynke hym selfe vnworthy
and vnpofitable to al good workes/
and that he preferre nat hym selfe i his
owne syght aboue no man/ ne that he
coueyt nat to be lauded nor to be fene
in the worlde/ that he flye pride/ and de-
spise god aboue althyng/ folowynge his
wordes and his techynges. And if the
contemplatyue man put forth suche a
flame

flame with good wordes/ than his her-
 te shalbe illumyned with charitie/ and
 al the contrarious thynges that come
 to him shal lightly be suffred & ouer-
 come. The seconde flame must be opē
 ly/ for if perfit mekenesse be in y^e hert
 it must also appere in his apparel w^{ch}
 outforth/ & be herde in his wordes/ and
 be performed in his dedes. Trewe me-
 kenesse is in the apparel whan the con-
 templatyue man coueyteth more to ha-
 ue clothynge of smal prynces/ whiche is p-
 fitable/ than clothynge of gretter value
 wherby he may fall in to pride/ and in
 to a desyre to be sene in the worlde/ for
 that apparel that is lytel worthe/ and
 is called in the worlde vyle & abiette/ is
 very fayre & precyous before god/ for
 it prouoketh mekenesse. And that ap-
 parel that is of great price and is cal-
 led fayre in the worlde/ is very foule &
 vnsemyly before god/ for it taketh a-
 way the faynesse of angels/ that is to
 say mekenesse. But yet if the contem-

p^{er}ue.

A plas.

platye man for any resonable cause
be constraigned to haue an habyt some
what better than he wolde/let him nat
be troubled therfore/ for his rewardes
shal therby be increased. Also the con
templatyue man must haue mekenes
in his mouth/that is to say in speking
make thynges/ eschewing of ribaldry
and superfluytie of wordes/ nat spe
kyng subtilly ne discaitfully/ ne prefer
ryng his sentence before other. And if
the contemplatyue man here hym selfe
praysed for any good dedes/ lette him
nat be lyste by in his hert therfore/ but
that he answer thus. Al laude and ho
nour be to god that gyueth al thynges
What am I but duste in the wynde/
or what goodnesse cometh of me that
am noyght els but as drie erthe with
oute water. And if he be reprovyd
in the world/ lette him nat be moued
therwith/ but that he answer thus.

I am worthy al this and moche mo
re/ for I haue so ofte offended god/ &
haue

haue nat made amēdes therfore aga-
 yne. Therfore praye ye for me that by
 suffryng of suche temporal reproues/
 I may escape y shames and reproues
 euerlastyng. And if the cōtemplatyue
 man be prouoked to angre or wrathe
 by the vnsympfulnesse of his neybour
 lette him be wel ware and take good
 hede that he answere nat vnderstetely/
 for cōmently pride foloweth angre and
 wrathe. Therfore it is good counsaile
 that whan angre or pride come that he
 holde his peace so longe tyme/ tyl the
 wyl may aske helpe of god to suffre/ &
 to take good awysment howe & what
 to answere/ that he maye sit ft ouercoo
 him selfe/ and than the wrathe shalbe
 abated in the herte/ so that he may an-
 swere wisely to them that be vnwysse.

Thou shalt knowe also that the de-
 uyl hath great enuy to a cōtemplatyue
 man/ and if he can nat hynder him by
 breasyng of the cōmaundementes of
 god/ than he wyl styre him to be either
 L. ii. lightly

lightly moued with wrathel/or to be dis-
posed to some bayne and vndyscrete
mytthe/or els to haue some bayne and
vnpasitable wordes. Therefore the cō-
templatyue man must alway aske hel-
pe of god/ that al his wordes and des-
des be gouerned by him and be holly
directed vnto him. Also the contēpla-
tyue man muste haue mekenesse in al
his workes/ This is to say That he do nothing
for worldly prapse/ne that he attempte
no newe thyng of him selfe/ and that
he be nat a shamed of no worke howe
vyle so euer it be/ so that he may ther-
by please god/ that he slye singularite
that he do good to al that he can/ and
in euery good dede that he doth/thynke
that he myght haue do better. Also he
muste chuse to lytte rather with poore
men than with ryche/ rather to obey
than to comaunde/ to kepe silence ra-
ther than to speke/ to be solitary thā to
be wth mighty men or with his worldly
frendes. Also the contemplatyue man
must

must hate his owne wyl/ ofte remembre
 his dethe/ slye curiositie/ al murmure
 ge and grudgynge/ al way remembre the
 rightwysenesse of god/ and take hede
 of his owne affections. Also the conte
 platyue man must ofte be confession
 be stable and diligent in his tempta
 tions/ and nat to desyre to tye to non
 other entente/ but that the honour of
 god and helth of soules may be increa
 sed. Than if the contemplatyue man
 that hath suche affections and such de
 syers as is sayd before/ be chosen in to
 the offyce of an Actyue man/ & of obe
 dience & charite to god he taketh upon
 him prynciple of other he shal haue a doub
 ble rewarde/ as it may appere by this
 symilitude. There was a myghtye
 man that had a shippe charged with
 precious marchandises/ whiche sayd
 to his seruant thus. Go ye with this
 shippe to suche a porte/ for there I shal
 haue right great increase/ if the wynd
 ryse labour manfully and prebe nat at

it/ for your rewarde shalbe great.
After as the seruaunt sayled/ a great
wynde rose/ the stormes weped great
and the shippe was tossed and broken
greuoussly. Than y^e gouernour of the
shippe weped wery and slowe/ and al
that were in the ship dyspeyred of their
lyues/ and agreed to go to some other
porte/ whider as the wynde wolde dry-
ue them/ and nat to that porte y^e their
lorde had appoynted them to. And
that hearpyng/ one of the most sayth-
ful seruauntes and most seruent/ so-
rowyng throughe a great zele and loue
that he had to his lorde/ toke vpon him
the gouernaunce of the shippe/ & with
strength brought the shippe to the port
that the lorde assigned them to go to.

Is nat that man that so manfully
brought the shippe to the porte/ worthy
to haue greater rewarde than any of
his felowes? Yes trewly. So it is of
a good ruler that for the loue of god
and helthe of soules/ taketh vpon him
the

the charge of governaunce of other / &
 careth nat for the honour / and trewly
 he shal haue a double reward. first
 he shalbe parte taker of the good de-
 des of al them that he bringeth to the
 safe porte. Seconde his glorie shalbe
 encreased without ende. And contra-
 riwysse it shalbe of them that come to
 honour and prelacy by their ambition
 for they shalbe parte takers of al the
 paynes and offences of al them & they
 toke vpon them to rule. Secode / their
 confusion shal neuer haue ende / for p-
 rates that coueyte honours / be more ly-
 ke to strumpettes than to prelates / for
 they deceyue their subiectes by their v-
 uel examples and their vnel wordes /
 and be nat worthy to be called neither
 Contemplatyue men nor Actyue men
 But they amende and do due penance /

firstly the contemplatyue man must
 gyue medycyne to his ghestes / that is
 to say he must cōforte them with good
 wordes / and to al thynges that come /

sp

lyfynge or myfflyfynge / plefaunt or dif
plefaunt / he must say thus. I wyl eue
ry thyng that it pleaseth our lorde that
I shulde wyl / though I shulde go to
helle. And trewly furthe a wyl is a me
dicyne to al thynges that come to the
herte / & is a delyte in al troubles that
come / and a great temperaunce in all
prosperitie. But bcause the contem
platyue ma hath many enemyes / ther
fore he must ofte make confession / for
as longe as he wylfully abydeth in
synne / hauyng tyme and oportunitie
to be confessed / and is neglygent or hes
deth it nat / he is rather to be called an
Apostata before god than a contem
platyue man. The Actyue lyfe. Also of
the dedes of a man that lyueth in the
actyue lyfe. Thou shalte vnderstande
that though the parte of the contem
platyue man be best / that yet the parte of
the actyue man is nat puel / but it is ve
ry laudable and moch plefaunt to god /
therfore I shal shewe the howe howe
the

the actyue man muste order him selfe.
 He muste haue as the contemplatyue
 man hath fyue thynges. The firste is
 trewe faith of holy church. The se-
 conde is that he knowe the comāundes
 mentes of god / and the counsailes of
 the Euangelical teuthe / and them he
 must persoune / in wyl / worde / & dede.
 Thirde he must restrayne his tonge
 fro al yuel wordes / that are agaynst
 god and his neighbour / and his han-
 des fro al vn honest and vnlawful de-
 des. And his mynde fro ouermuch de-
 syre of worldly gooddes / and fro ouer
 great delyste of worldly pleasures / and
 learne to be content with that god hath
 sente him / and to desyre no superfluo-
 us thynges. Fourthly he shal do the
 dedes of mercy resonably in al meke-
 nesse / so that for trust of the good des-
 de / he in no thyng offende god. Fifthly
 he must loue god aboue al thynges / &
 that more than him selfe / as Martha
 dyd / for she gaue her self gladly to me-
 solo,

folowynge my wordes and dedes / and
afterwarde she gaue al her goodes for
my loue / and lothed al temporal thynges
despyng onely thynges euerlasti-
ge / and therfore she sustayned al thynges
patiently as they came / and cared
as wel for the helthe of other as of her
selfe / thynking alway on my charitie &
on my passion / and she was gladd in
troubles / mery in aduersities / and lo-
ued al people as a mother her chyldre.
She wolde also ofte folowe me whan
I was in the world / despyng nothin-
ge but to here me. She also had com-
passion of them that were in trouble /
She comforted them that were in heuy-
nesse / releued them that were sicke / she
curst no man ne sayd yuel to no man /
but dissimuled the yuel manera of her
neighbours al that she might / & prayd
alway for them. Therfore every man
that despyeth to lyue charitably in the
actyue lyfe must folowe Martha / fol-
owynge his neighbour to the ende that he
may

may come to heuen/ but nat to sauour
 his synne or yuel life/ flyeng his owne
 prayse/ & puden & doubtenesse of hertel
 and wrathe and enuy he maye nat for
 so we. But thou shalte vnderstande/
 that whan Martha prayde for her Bro
 ther Lazar that was deed/ she came fir
 ste to me/ but her Brother was nat ray
 sed forthwith vpon her comynge / but
 afterwarde Mary was called/ & whan
 she came than at the prayer of the both
 togyder their Brother was raysted fro
 dethe. So it is spiritually/ for he that
 despyeth perisitely to come to the lyfe co
 templatyue must first exercise hym sel
 fe wel in the actyue lyfe/ labouryng al
 that he may to the honor of god i good
 bodily labours. And letne first to re
 syst al flesshly desyres / & to withstāde
 mightely the fendes temptations/ and
 than he may afterwarde with good de
 lyberation ascende to the higher degree
 that is to say to the lyfe contemplatyue/
 for he that is nat proued and wel as
 sayed

sayed with temptations / and hath nat
yet fully overcome the cruel motyons
of the flesshe / may nat holly sette hym
selfe to heuently thynges . But who is
the dedde brother of the actyue man and
of the contēplatyue man / but their vñ
discrete dedes / for many tymes a good
dede is done with an vñdiscrete entet &
of an vñconstraine mynde / & therfore
it is but as it were deed . wherfore that
a good dede may be acceptable to god /
itis rased agayne and cometh to lyse
by the actyue man and by the contem-
platyue man / that is to saye whan the
neyboure is purely loued for god & to
god / & god is only despyed for hi selfe
aboue all thynges . And than every good
dede of man or woman is pleasant to
god . Therefore I sayd in my gospell /
that Mary had chosen the better parte .
The lyfe of the Actyue man is good
whan he soroweth for synnes of his
neyghbours / but his pte is better whā
he labourerth al that he maye that his
neigh

neighbours may do wel and perseuer
wel vnto the ende / & that he do al that
he dothe for the loue of god. But the
parte of the contēplatyue man is best /
whan he onely beholdeth heuēly thinges
and the helthe of soules. Whan the
mynde is fulfylled with good affecti-
ons / and whan he is wel at rest fro the
clamorous noise of worldly busynesse
and thynketh alway god present vnto
him / and setteth his meditatione fully
in the loue of god / and laboureth fruit-
fully therein bothe day and nyght.

Chusť saythe / that the deuotion
of thynsideles in tyme to come shal
be moche more then the deuotion of
the chysten men / and they shal all
syng ioye be to y father / to the son /
and to the holy gost / and honour to
al his sayntes. Amen. The syfte
booke of the reuelacions of saynt
Birgette / the. lxxxiii. chapitre.

The



He sonne of god speket
to his spouse saint Byr-
get/ sayeng. Thou shalt
knowe that yetther shal
be so moche deuotion in
the inpydes / that chrysten men shal
be as theyr spirytual seruantes / and
scripture shalbe fulfilled that sayth / y
people nat standynge shal glo-
ryfye me / and desertes shalbe buylded
agayne / and they shal synge all roye be
to the father and to y son / to the holy
gost / & honour to al his saltes. Amen.

What thyngs be necessary to him
in that desyreth to dysyle the landes of
the inpydes. The first booke of the
reuelacions of saynt Byrgette / the
first chapitre / the ende of y chapitre.

He sonne of god speket to sa-
ynt Byrget / and sayth. He that
desyreth to dysyle the landes of the inpy-
des ought to haue. v. thynges. The first

is that he discharge his conscience with
trewe confessyon & contrition/ as though
he shuld forthwith dye. Secode that he
put away al lyghenesse of maners &
of apparyl/ nat tokyng hede to newe
customes or banntyes/ but to such lau-
dable customes as his auncesters ha-
ue vsed before tyme. Thirde that he
haue no temporall charge but for ne-
cessyte and to the honoure of god/ and
yf he knowe any thyng vnyghtwys-
ly gotten/ eyther by hym selfe or by his
auncesters that he restore it/ whether it
be lytel or great. fourthly/ that he la-
bour/ to the intent that the vnfaythful
men may come to the trewe catholical
faythe/ nat despyng thei goodes ne
catel/ or any other thyng/ but to the
onely necessitie of the body. fiftly that
he haue full wyll gladly to dye for the
honour of god/ and so to dyspose hym
selfe in laudable conuersation/ that he
maye deserue to come to a good and a
blessed endyng. A M E N.

¶ finis.

eth
pr
halt
shal
in
shal
and
th/ y
glo
ploed
ye be
holp
men.
o him
des of
of the
te/ the
pitte.
to sa
he that
he in
he first
16/

Here endeth certayne reuelations
of saynt Birgette/ with an epi-
stell of saynt Bernarde/
called the golden
Epistell.

very
necessary
and profitable for
all well disposed people.

Newly translated out of latyn into
Englyshe. And printed at Lon-
don by Thomas Godfray.

Cum privilegio a
rege indul-
to.

tios

in co

lōs

2. d. f.

1. d. f.

1. d. f.

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